6.

THE DECEASE OF LAZARUS CHRIST'S Friend.

A Funerall Sermon ON *Iohn.* Chap. 11. Vers. 11.

Preached at the Buriall of Mr. JOHN PARKER Merchant and Citizen of LONDON.

By THO. GATAKER B. of D. and Rector of *Rotherhith.*

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BRITISH MUSEUM

TO THE RIGHT VERTVOVS and Religious Gentlewoman, Mrs. JOANE PARKER, the Relict of Master *Iohn Parker* lately deceased.

HAving beene, with much importunity and renewed reqests, [a] incessantly solicited, by divers, who either had themselvs heard, or from others heard of, what was delivered at the enterrement of your late worthy Consort, and either had knowne him in his life time, or taken notice of his course of life then related, to make that more publick, that was then uttered, in the audience but of a few to speak of, and by reason of the lowneſſe and feebleneſſe of my voice, of the fewer; I was at length overwrought (though having formerly no such purpose) to condescend thereunto: the rather hoping that his examplary course of life and carriage

[a] Quotidiano convitio efflagitatus. Fabius Instit. praef.

cariage, with the good effect and comfortable issue of it, might be a meanes, through Gods blessing working together therewith, to invite, incite, allure and winne others to the like. Experience teaching, that [b] mans nature is of it selfe more prone to walke by example then by rule; and to follow precedents rather then precepts. Those also having this advantage of these, that [c] they shew not only what things are enjoyned, and how things enjoyned may be done; but they [d] take away also that common counter-plea of impossibility, which against all exhortation and admonition is by the multitude usually objected; by shewing, that such things as are required of them, are no other then have beene done by [e] men like themselves; and may therefore be done by others also, and

b *Vivitur exemplis. Nec tam imperio nobis opus est quam exemplo.* Plin. Paneg. *Illus succendunt exempla, quàm prædicamenta.* Gregor. Dialog. l. 1. *præf.* & *qi præceptis non accenduntur, exemplis saltem excitantur.* Id. moral. l. 9. c. 43. *Plerumq; ad exercenda bona opera, aliena nos utiliter exempla persuadent.* Ib. l. 22. c. 7. & grex, qi pastoris vocem moresq; sequitur, per exempla melius quam per verba graditur. Id. de Past. l. 2. c. 3. *Facilius suadent exempla quam verba.* Ambr. in 1 Cor. 14

c Ῥᾶον διὰ τῶν παραδειγμάτων μανθάνομεν. Arist. Probl. lib. 18. q. 3. *Longum est iter per præcepta; breve & efficax, per exempla.* Senec. Epist. 6. *Insuevit pater optimus hoc mihi, ut fugerem, exemplis vitiorum quæq; notanda, Formabat dictis puerum sic, sive jubebat ut facerem quid, sive vetabat.* Flac. Satyr. 4.

d *Admonetur auditu ætas omnis, fieri posse quod factum est.* Cypr. ad Donat. *Melius hominis exemplis docentur; quæ in primis hoc in se boni habent, quod approbant fieri posse quæ præcipiunt.* Plin. in Paneg. *Sermo quidam vivus & efficax exemplum operis est, facilè persuadens quod intendimus, dum facilibile probat esse quod suademus.* Bern. de Resur. 2. *Adjuvari se exemplis exoptat humana infirmitas, quo facilius ipsa etiam nunc faciat, quæ alios fecisse ante cognoscat.* Salvian. contr. Avar lib. 3. *Ex aliorum enim factis fieri posse credunt, quod forte dum putant fieri non posse, pigrescunt.* August. Epist. 134. e Ἄνδρωποι ὁμοιοπαθεῖς. Acts 14. 15. Iames 5. 17.

among

among others [f] *by themselves, if they will but as those before them have done, endeavour and enforce themselves thereunto. I remember a good saying of a* Reverend Divine *now with the Lord, that* [g] a good great man is a great Moat in the Devils Eye: *for that the* examples *of those that are in* eminent *places, as they are* [h] *more eyed of others, so* [i] *they draw the more after them, either to good or to evill. And I may well adde, that a* religious rich man is *likewise (witnesse blessed* [k] Job) a great Moat in the Devils Eye: *not only because such an one, having his heart enlarged*

f Μηδεὶς ἀπὸ τῶν ὑπὸ σὲ καταπονήσῃ, τοῦτο ἀνθρώπῳ ἀδύνατον ὑποθῇ μὲ βάσιν, ἀλλ' εἴ τι ἀνθρώπῳ δυνατὸν καὶ οἰκεῖον, τοῦτο καὶ σαυτῷ ἐφικτὸν νόμιζε. *M. Antonin. l. 6. Sect. 19. Testes suos contra nos Dominus instituit, eam bonorum quæ facere ipsi negligimus, ad correptionem nostram, ab aliis facta demonstrat: ut in rectitudinis appetitu nil sibi mens nostra diffidile æstimet, quod ante peragi ab aliis videt. Gr. Mor. l. 9. c. 43. Nescio quo modo amplius ad charitatem excitamur, per fidem quâ credimus vixisse sic aliquos, & speramus, quâ nos quoq; ita posse vivere, qui homines sumus, ex eo quod aliqui homines ita vixerunt, minime desperamus. Aug. de Trinit. l. 8. c. 9.*

g Mr. William Bradshaw in his Meditations on Christ. Tempt. MS.

h *Matth. 5. 14. Tu lo totius medio telluris in orbe Vivere cognoscas: cunctis tua gentibus esse Facta palam: nec posse dari regalibus unquam secretum vitiis. Nam lux altissima fati occultum nihil esse sinit, latebrasq; per omnes Intrat, & abstrusos explorat fama recessus. Claudian. de Honor. Coss. 4.* Λαθεῖν γὰρ ἔργα βασιλέως ἀδύνατον. *Herodian. l. 4. Perlucet omne regiæ vitium domus. Sen. Agam. 2. 1. Tibi nullum secretum liberum est: in multa luce fortuna te posuit. Idem ad Polyb. c. 25. Nostros motus pauci sentiunt: tibi non magis quam soli latere contingit: multa circa te lux est: omnium in istam conversi oculi sunt. Idem de Clem. l. 1. c. 8.* ὃν ἅπαν γινώσκεται τὸ ὑπεραῖρον, ὥσπερ ἐν ὄρει ἢ ἐν θεάτρῳ ἢλίῳ. *Greg. Naz. in Patr. Qui magno imperio præditi in excelso ætatem agunt, eorum facta cuncti mortales noverunt. Sallust. ad Cæsar. Ad te oculos aureosq; trahis: tua facta notamus. Pedo ad Liv.* ἰσχὺς τὸ τῷ ἄρχοντι ἅπαν πλάττεσθαι πέφυκεν ὡς τὰ πολλὰ τὸ ἀρχόμενον. *Basil. apud Anton. melissid. l. 2. c. 1.* Ἐξομοιοῦσθαι τῷ ἄρχοντι φιλεῖ τὸ ἀρχόμενον. *Nicet. in Alex. Comn. l. 2. c. 4. Vna principis censura est, eaq; perpetua. ad hanc dirigimur, ad hanc convertimur. Flexibiles quacunq; in partem ducimur a principe: atq; ut ita dicam, sequaces sumus: huic enim cari, huic probati esse cupimus: quod dissimiles, frustra sperant. Plin. paneg. Rex velit honesta, nec o nisi eadem volet. Sen. Thyest. 1. 1. Nã totus componitur orbis Regis ad exemplũ; nec sic inflectere sensus Humanos edicta valent, quam vita regentu. Claud. ut sup. Recte facere principes suos faciendo docet. Velleius Hist. l. 2. & contra, Vitia principes non solũ ipsi concipiunt, etiam in civitates infundunt; plusq; exemplo quam peccato nocent. Cic. de leg. l. 3.*

k *Iob 1. 10.* answerably

answerably to his hand, may [l] by his bounty and beneficence do a great deale the more good, and that [m] where the Devill least liketh: but because also in such it is made to appeare, that by honest courses and [n] Gods blessing upon them, men may attaine unto wealth, as well as by fraud, deceipt, extortion, oppression, and such indirect wayes, as [o] most strive to raise and advance their estates by, and [p] without which they think wealth cannot possibly be compassed. Yea, let me adde in the third place, that a religious industrious man (and yet I see not well, [q] how they can be severed) is a great Moat in the Devils Eye. For that by his stedfast and wise practise such an one maketh it manifest, that a man may well serve God in a constant course, and yet follow also the duties of his speciall calling: and that there is therefore no such necessity, as many, on either side faulty, pretend, of neglect of the one, if the other be diligently attended; but that [r] both of them may have their due time and place, without interfering or justling out either of other, as the [s] rules both of reason and Religion require. The common, yea, almost generall

l Iob 29.13, 15, 16. & 31.16, 29.

m Gal.6.10.

n Prov.10.22.

o Hab.2.9,12.

p Varro, regustatum digito terebrare salinis Contentus perages, si vivere cum Iove tendis. Pers. sat.5. hoc est, quod Flac. l 2. Sat. 4. Semper pauper eris.

q Ephes.4.28. 1 Tim.5.8.

r 1 Cor.7.20, 24. Vbi vocatio duplex, in quâ, ad quam

s 1 Thes.4.11. 2 Thes.3.7,12.

generall abuſe of the times, might well require me to adde, that a ſober and temperate, *as well as* a religious (*and yet* [t] *what* Religion *can be, where* exceſſe *reigneth?*) *but yet,* that a ſober and temperate Merchant *or* Tradeſman, *may well be reckoned among thoſe* Moates, *that diſturbe the common adverſaries eye: ſince that by ſuch it appeares, that men may have ordinarily, inorderly manner, mutuall commerce, trade, and traffick either with other, without* [u] *beating every bargaine they make over a Wine-pot, and concluding it with braines equally diſtempered on either ſide. In theſe therefore and divers other reſpects, I ſuppoſed the* example *of this our worthy friend and faithfull ſervant of Chriſt might be uſefull to many: and was in that regard the rather induced to ſatisfie the deſire of thoſe, that ſo inſtantly preſſed me in it. Which having once concluded on, I knew none fitter to addreſſe it to, then to your ſelfe; who had chiefe iuntereſt under God in him,* [x] *by Gods own ordinance, while he lived; and may with faireſt title and plea lay beſt claime to the memory of him now deceaſed. To you therefore,*

[t] *Epheſ* 5.18. *Rom.* 13.13,14.

[u] ὡωλικηρεῦντες, *ut Athen. dipnoſ. l.* 11. *Perſarum ritu, qibus* πῦρ ὄιον, καὶ πυρόινας βουλεύεσθαι. ἔθος ἦν. *vid. Plut. Symp. l.* 7. *c.* 9.10.

[x] *Gen.* 2.24. 1 *Cor.* 7.4.

therefore, beloved in our common Saviour, I tender it to remaine by you; for my selfe, as a monument of mine entire affection to him, who is now with the Lord, and to his surviving for him; for your selfe, as a memoriall of what a precious Iewell it pleased God sometime to possesse you of, and to grace you with: yet not thereby to renew your griefe for your temporary losse of him, (if it may be so tearmed, when he is but, as [y] he saith of Onesimus, gone from you for a time, that you may after a while againe receive him and enjoy him for ever) joyned with his eternall and incomparable gaine; but [z] to minde you of his goodnesse who bestowed him upon you, and of thankfulnesse to him for the continuance of such a favour so long unto you. So beseeching God abundantly to blesse you, and all yours and his, with all spirituall blessings and sweet comforts in Christ, I take leave, and rest

Yours ever in all Christian office,

THO. GATAKER.

y Philem. 15. Deside anius (ut tibi, qasi absens, non qasi mortuus: ut illum expectare, non amisisse videaris. Hier. de Nep. z Εὐγνώμονος διανοίας, ἐκ ὁπὶ τῷ χωρισμῷ δυσφόρως ἔχειν, ἀλλ' ὁπὶ τῇ ἐξ ἀρχῆς συναφείᾳ χάριν ἔχειν τῷ συγκληρώσαντι. Basil. orat. 5. Ne doleas, quod talem amiseris; sed gaudeas quod talem habueris. Hieron. in Nepot. Non mœremus, quod talē amisimus; sed gratias agimus, quod habuimus, imò habemus. Idem in Paul. Non contristor, quod accepisti; sed ago gratias, quod dedisti. Idem ad Iulian. Etsi dolemus ablatum, non obliviscimur tamen, quod datus fuit: gratias agimus, quod habere illum meruimus, quo carere in tantum non volumus, in quantum non expedit. Bern. in Cant. 26. & de Humberto Ser. 110. Tulisti, quoniam tuus erat. Nec pro nobis, quibus ille sublatus est, murmurandum; magis gratias agendum, quod tam diu concessus est nobis.

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THE DECEASE OF LAZARVS CHRISTS Friend.

John, *Chap.* 11. *Verſ.* 11.

Our Friend Lazarus *ſleepeth.*

THey are the *words* of our Saviour *Chriſt*, more covertly intimating that to his Diſciples, which preſently after hee telleth them in plaine tearmes; to wit, *Lazarus his deceaſe.* And they need no curious *Analyſis*; for the *ſentence* is but *ſhort*; nor large *explication*; for there is nothing in them *ambiguous*, but what our Saviour himſelfe in the words following explaineth. *Summe.*

In them we may conſider; *Branches 2.*

1. The *perſon* ſpoken of: and 1.

2. 2. His *preſent eſtate* and condition.

Branch 1. The *perſon* ſpoken of is deſcribed;

Perſon. 1. By his *name*; *Lazarus*, or [a] *Eleazer*. For his [b] all is one: and it ſignifieth one whoſe *aide God is*.

1. *Name.*

a *Ita Tertullian de idolatr. c.13. & Prudent. hymn. de exeq. Vide Rigalt. ad Tert.* b *Druſ. ad voc. Hebr. N.* 7.

2 *Relation.* 2. By his *relation* to *Chriſt*, and his *Diſciples*. *Our Friend.*

Branch 2. His *preſent eſtate* and condition is expreſſed in a *Metaphore*. *He ſleepeth*. That is, as our Saviour himſelfe by and by after expoundeth it, [c] *He is deceaſed, he is dead.*

Points 5. From the words thus opened, theſe *Points* of inſtruction offer themſelves unto us.

1. 1. That *every faithfull one is one of Chriſts friends.*

2. 2. That *every friend of Chriſt, is a friend of thoſe alſo that are Chriſts.*

3. 3. That *Chriſts friends dye as well as others.*

4. 4. That *death, to ſuch eſpecially, is but as a ſleepe.*

5. 5. That *this their friendſhip never faileth: it ſurceaſeth not in death, but ſurviveth their deceaſe.*

Point 1. And of theſe in order, as God ſhall enable, and the ſtreights of time permit.

First then,

* *Every faithfull ſoule is a friend of Chriſt.*

* φίλος θεοῦ, πιστὸς ἕκαστος. *Clem. protrept. Inter bonos viros & Deum amicitia eſt. Senec. de provid. cap. 1. quanquam negare hoc videatur Ariſt. Eth. magn. l. 2. c. 11.*

Every true Chriſtian is one of *Chriſts Favourites*. It is the uſuall ſtyle of *Abraham*, [d] the Father of the faithfull; *Gods friend*. [e] *To Abraham thy friend*: ſaith *Iehoſhaphat* to *God*. And, [f] *ye*

d *Rom. 4. 11.* e *2 Chron. 20. 7.* f *Eſay 41. 8.*

ſeed

ſeed of *Abraham my friend*; ſaith *God* to his people. And, [g] *Abraham*, ſaith S. *Iames*, *believed God; and he was called Gods friend.* So here, of *Lazarus*, a Sonne of *Abraham*, *Chriſts friend. Our friend Lazarus*, ſaith our Saviour. And to his Diſciples elſewhere in generall, [h] *I tell you, my friends.* And, [i] *ye are my friends.* [k] *No more ſervants, but friends.*

g Iames 2.23.
h Luc.12.4.
i Iohn 15.14.
k Iohn 15.15.

ἐκ τῆ διδάσκων εἶναι γνήσιος, δι' ἀγάπην ἤδη φίλος νομιζόμενος. *Clem. Strom. l.2.* Ἐκ τῆ ἀγαθῆ καὶ σιτῆ δέλε, εἰς φίλον δι' ἀγάπης μεταβαίνων. *Ib. l.7. Potest ergo & ſervus eſſe & amicus, qui ſervus eſt bonus. Aug. in Ioan. 85.* Quos amat, amicos habet, non ſervos; amicus fit de magiſtro, neque enim amicos diſcipulos diceret, ſi non eſſent. *Bern in Cant. 59.*

This will more cleerely appeare unto us, if we ſhall conſider, what the common *nature* of *friendſhip* or *amity* is. *Reaſon* 1.

Friendſhip is defined, [l] *A mutuall love manifeſted:* or, more largely, *A mutuall love and affection betweene party and party, manifeſted by ſome means from either to other.* And ſuch is there betweene *Chriſt* and the *faithfull.*

l Φιλία, εὔνοια κατ' ἄλλος, ὑ λανθάνουσα. *Ariſt. Ethic. Nicom. l.8. c.2. & l.9 c.5. Amor, ſive benevolentia mutua, non latens.*

1. There is [m] *a mutuall love and affection* required unto *friendſhip.* And ſuch there is betweene *Chriſt* and the *faithfull.* For [n] *Chriſt loveth them*; and they *love him.* *Branch.* 1.

m Φιλῶ ἐστιν ὁ φιλῶν ὑ ἀντιφιλεῖσθαι. *Ariſtot. Rhetor. l.2. c.4. Amicitia eſt voluntas erga aliquem rerum bonarum illius, ipſius causâ quem diligit, cum ipſius pari voluntate. Cicer. de Invent. l.2.* n Φιλοδοῦσι τὸ ὑφιλοδωρεῖς, ὅτι πιστοί.

He loveth them. [o] *Chriſt loved his Church*; ſaith the Apoſtle S. *Paul.* And [p] *to him that loved* us; ſaith S. *Iohn*: and they love him. [q] *My Father*, ſaith he, *loveth you, becauſe you love me*: and, [r] *we love him*, ſaith S. *Iohn, becauſe he hath loved us.* And againe, [s] *I love them*, ſaith he, *that love me*: and,

o Ephes.5.28.
p Apoc.1.5.
q Iohn 16.27.
r 1 Iohn 4.19.
s Prou.8.17.

t *if any man love me, the Father will love him, and I will love him too.* So that u there is *no love loſt* betweene *Chriſt* and his. x He loveth them firſt: and they love him, becauſe he loveth them: and againe, he loveth them the rather, becauſe they love him. Sweetly therefore *Bernard*; y *Let no man, whoſe heart can truly teſtifie for him, that he loveth Chriſt, make any doubt but that Chriſt loveth him. For how can he chooſe but love thee, when thou loveſt him,* z *who loved thee then, when thou lov'd'ſt not him?*

t *Iohn* 14.21.
u *Benè igitur ratio accepti atque expenſi inter nos convenit. Tu me amas, ego te amo: meritò id fieri utrique exiſtimat.* Plaut. *Moſtel.* 1.3.
x *Ejus amor noſtrum & præparat & remunerat.* Bern. de dilig. Deo. cap. 3. *Et noſtrum libenter, quem præceſſit ſubſequitur.* Idem. Epiſtol. 107.
y *Nemo ſe diffidat amari, qi jam amat. Quomodo enim redamare pigebit, qi amavit necdum amantes?* Bernard. Epiſt. 107.
z 1 *Iohn* 4.10.

Branch 2. 2. Unto *friendſhip* is required, that this *mutuall love* and affection betweene party and party *be manifeſted* from either to other. And ſo is it alſo betweene *Chriſt* and the *faithfull:* the love and affection they beare either to other is by them mutually made manifeſt from either to other.

a *Iohn* 10.14. a *I know mine*, ſaith our Saviour, and *am knowne of mine.* I know them, and they
b *Iohn* 21.15. know me. I know their love to me. b *Lord*, ſaith Saint *Peter* to our Saviour, *thou knoweſt that I love thee.* And
c 1 *Iohn* 4.16. c they know my love
d *Gal.* 2.20. to them. d *He loved me*, ſaith the Apoſtle: and, *we know*, ſaith Saint *Iohn*, the *love that God beareth to us.* And,
e *Epheſ.* 3.18,19. e *that with all the Saints, ye may know the love of Chriſt*, ſaith S. *Paul* againe. Yea,
f *Iohn* 15.13. *Rom.* 6.8. he hath manifeſted his f *matchleſſe love* to them, by what he hath *done* and *endured* for them: by giving

giving himselfe for them, [g] *He loved me*, saith the Apostle, *and gave himselfe for me*. And, [h] *Christ loved his Church, and gave himselfe for it*: and making a bath of his own heart-blood, to bath their soules in, for the curing and healing of them. [i] *He loved us*, saith S. *John*, *and washed us from our sinnes in his blood*. Besides that, hee hath given them his *Spirit*, for this very end, to [k] *seale* up his love to them, and [l] to make them know what, out of his love to them, hee both hath done, and will further do for them. And they manifest and testifie their, though farre meaner, love to him, by their *diligent observance* of him, and *dutifull obedience* to him; by [m] *keeping his Commandements*, and [n] *doing whatsoever he enjoyneth them*.

g Gal. 2. 20.
h Eph. 5. 25.
i Apoc. 1. 5.
k Rom. 5. 5.
l 1 Iohn 4. 13.
1 Cor. 2. 12.
m Iohn 14. 15. 21, 23.
n Iohn 15. 14.

Againe, there is a solemne *league* of *amity* betweene *Christ* and the *faithfull*. Just such as that betweene *Ionathan* and *David*. For as they [o] to confirme that league of amity mutually betweene them, *changed apparell* one with other: *Ionathan* took *Davids* raiment and put it on himselfe; he took his own garments and put them upon *David*; So our blessed Saviour Christ hath *changed apparell* with us (a [p] sorry change indeed to him selfe, though advantagious to us) hath taken and put on himselfe our *garments*, not [q] our *nature* alone, but even the sorry *rags* of it, [r] our *infirmities*, by *participation*, and [s] our *iniquities* also, by *imputation*, and he hath taken his owne *raiment* and put it upon us,

Reason 2.

o 1 Sam. 18. 3, 4. Quemodo Glaucus & Diomedes in amicitiæ hospitalitatisq; mutuæ testes. ἀλλήλοις τεύχε' ἀμείψασθον. Homer. il. ζ.
p 2 Cor. 8. 9. χρύσεα χαλκείων.
q Heb. 1. 16.
r Heb. 4. 15. Rom. 1. 3.
s Esay 53. 4, 5, 6. 2 Cor. 5. 21. 1 Pet. 2. 24.

t 1 Cor. 1.30. t the *rich roabe* of his *merits*, and the *royall roabes* of his *holineſſe* and *righteouſneſſe*; u by *imputation*, unto *juſtification*, the one; and x by *participation*, for our *ſanctification*, the other.

u Rom. 3.24,25.
x Iohn 1.16.

Reaſon 3. In a word, y he hath *beſtowed himſelfe* upon them; and z they have *given up themſelves* unto him. So that a he is not more *his own* now, then he is *theirs*: b nor are they now more *their own*, then they are *his*. And what neerer or more intimate amity can there be then this?

y Heb. 3.14.
z 2 Cor. 8.5.
a Cant. 2.16.
b 1 Cor. 3.23.

Uſe 1. for *Information*. Now the *Uſe* hereof may firſt be for *information*, to informe us of the moſt *high* and *honourable eſtate* and condition, of every *faithfull ſoule*, of every *true Chriſtian*: he is a *friend of God*, he is a *favourite of Chriſt*. It is noted as a ſpeciall, yea a ſingular honour, in *Zabud* the Sonne of *Nathan* the Prophet, that c he was the *Kings*, to wit, *King Solomons*, *friend*. But behold d *a greater then Solomon* here: and a greater honour therefore then *King Solomons favour* was able to afford. Every *true hearted Chriſtian*, be he never ſo meane, be he never ſo contemptible in the eyes of the world, (for e this dignity of theirs, worldly men cannot ſee, the world is not aware of) is, f not *a ſervant* only, (and yet were that honour enough; it is that the *Apoſtle* prefixeth before divers of his *Epiſtles*, as a matter of no ſmall credit to him, g *Paul a ſervant of Ieſus Chriſt*) but *a friend* and *favourite* of him who is h *King of Kings*, and i *Lord of Heaven and Earth*: then which what eſtate can be more high or more honourable?

c 1 King. 4.5.
d Matth. 12.42.
e 1 Iohn 3.2.
f Iohn 15.15.
g Rom. 1.1. Philip. 1.1. Tit. 1.1.
h Apoc. 19.16.
i Matth. 28.18.

A ſecond *Vſe* may be for *exhortation*, to incite every one of us to labour to be of the number of thoſe, whom this dignity, belongeth unto. [k] *Many*, yea [l] *every one*, ſaith *Solomon*, *ſeeketh the face*, * that is, *the favour, of the Prince*, of the *Ruler*. And indeed what will not men do and indure, if there be any hope or poſſibility, as they conceive, of ſucceſſe, to inſinuate themſelves into the favour of great ones? *Creepe on all foure*, as [m] *Ionathan* to get up the Rock, [n] debaſe themſelves to the loweſt and meaneſt ſervices that may be, attend them with neglect of their own affaires and themſelves. And why ſhould a man then think any thing too much to do, too hard or harſh to endure, though it be to [o] the *denying*, *forſaking*, and abandoning of *himſelfe*, (as [p] there is no way indeed but this to *ſave himſelfe*) [q] for the indeering of Chriſt to himſelfe, for the winding of himſelfe into the favour and friendſhip of Chriſt. For alas, what is the greateſt favour of the greateſt Monarch in the World without this? or what is the greateſt favour of the greateſt on earth unto this?

Vſe 2. for *Exhortation.*

[k] *Prov.* 29.16.
[l] *Prov* 19.6.
* פנים; *Facies pro favore & gratiâ Hebræis paſſim. Num.*6.25. *Pſal.*4.6. & 80.3,7,19. & 105.4.
[m] 1 *Sam.* 14.13.
[n] *Obſequio groſſare, -- & leniter in ſpem Arrepe officioſus. Perſta atq; obdura: ſeu rubra canicula findat Inſantes ſtatuas, ſeu pingri tentus omaſo Furius hybernas cana nive conſpuit Alpes. Flac. Serm. l.*2.*Sat.*5.
[o] *Matth.*16.24. *Luke* 9.23.
[p] *Matth.*16.25.
[q] *Phil.*3.8.

For firſt, *Princes favours* are *fickle*. A man may be in favour to day, and out of favour the next day: and ſo [r] aloft now, and as low as the loweſt to morrow; yea, or ſooner then ſo. [t] *The ſecond place in Court*, ſaid [t] *Æneas Sylvius* ſometime, *is a ſlippery place*. Yea, as it is [u] *ſlippery*, ſo they that hold it, if they ſlip and fall (as [x] ſoone

Differente 1.

[r] Οἱ σήμερον μέγας, ἄνευ τὸν ἐλπίς. *Qui ſummus hodie cras futurus nullus eſt.*
[t] *Lubricus eſt ſecundus apud regem locus.*
[t] *Platina in Pio.*2.
[u] *Aulæ culmen lubricum. Senec. Thyeſt.* [x] *Confragoſa in faſtigium dignitatis via eſt. Non in lubrico tantum illic ſtatur, ſed in prærupto. Sen. Ep.*82. *& de tranq. c.*10. *Quæ excelſa videntur, prærupta ſunt.* Τὰς ἐν ὀλισθηρῷ τόπῳ, κἂν δι' ἡσυχίαν ἐκ βραδυτῆτος μόνον, ἀναστήσαντες. *Plut. Symp. l.*2.*c.*1.

they

they may) [y] they come downe with a witneſſe, [z] they fall heavie; their downfall is very diſmall and dreadfull. We have an *example* of it in [a] *Haman*: I cannot ſtand to relate it: you may when you will, reade it. Yea, I need not to relate it. For who is ignorant of it, that hath read, or heard read or told the ſtory of *Queene Eſther*? And this may befall thoſe that are in favour with Princes, though they be never ſo faithfull unto them, never ſo carefull to pleaſe them. But *Chriſts favour* is *not fickle*: it is conſtant, it is permanent. [b] *Whom he loveth once, he loveth ever.* Do thou [c] cleave cloſe to him; and he will never leave thee: [d] be thou faithfull to him; and [e] he will never forſake thee,* he will never break his faith with thee.

y Pſal. 73.15, 18.
z Ὄγκος μεγάλα πίπτων μέγα. N. Q. apud Stob. c. 105. — *Ex alto magna ruina venit. Catalect. Virgil. Et gravius ſumma culmine miſſa ruunt. Maximin. Eleg. 1.*
a Eſther. 5.11.12. and 7.9.10.

b *John* 13.1.
c Deut. 4.4.
d *Apoc.* 2.10.
e Heb. 13.5.
* Pſal. 89.32.

Againe, *Princes favours* are *no ſure ſhelters*. The greateſt favourite may bee ſlaine in his Soveraignes eye, at his Soveraignes feet. Alas, [f] how can they ſave them, when they cannot ſecure themſelves? [g] *Any one is Lord of their life, who ſets light by his own life*; unleſſe the Lord be pleaſed to protect and afford them ſhelter againſt ſuch. But *Chriſts favour* is a *ſure ſhelter*. For [h] he is *able to ſave*; [i] to *give iſſues againſt death*; [k] to preſerve his from death; to protect them ſo in death; that [l] though they dye, yet they ſhall not dye; though [m] they be ſlaine, yet there ſhall [n] *not an haires harme* befall them; and to ſave them everlaſtingly after death. For • *he liveth for ever, to ſave perfectly* all thoſe that bee his.

Difference 2.
f Pſal. 146.3,4.
g Dominus eſt vitæ tuæ, qiſqis contempſit ſuam. Sen. Ep. 44.

h Eſay 63.1.
i Pſalm. 68.20.
k Jer. 1.19.
l John. 8.51.
m Luke 21.16.
n Luke 21.18.
nt Acts 27.34.
1 Sam. 14.45.
2 Sam. 14.11.
1 Kings 1.52.
• Heb. 7.25.

A third *Vſe* may be for *comfort, conſolation* and *encouragement*, to every faithfull ſoule, to every true Chriſtian. For haſt thou *Chriſt to friend?* p Thou needeſt *feare no evill*; thou needeſt *dread no enemy*. Thou mayeſt well reſt upon him for matter of *proviſion*: thou mayeſt well relye upon him for matter of *protection*.

Vſe 3. for Conſolation.

p Ἀρκεῖ γὰρ αὐτὸς ὁ Θεὸς ὠφελεῖν φίλων. Eurip. Oeſt. Μηδὲν ποθ' εἶναι ἄλλο, πλὴν θεῶν φίλων. N. Q. apud Suidam. Ἄλις γὰρ ὁ θεὸς ὠφελῶν ὅταν θέλῃ. Eurip. Herc. fur.

1. For matter of *proviſion*. q *For all is common among friends* that are r truly friends. And s if *all* things be *Chriſts*; then *all* things are *thine*, if *thou* be *his*; and ſhall not be denied thee, nor detained from thee, t when thy neceſſity ſhall require them, and they may be for thy good. For well mayeſt thou reaſon here, as the Apoſtle of God; u *He that ſpared not his Sonne, but gave him up for us, how much more will he give us all things together with him?* So of *Chriſt*; *He that ſpared not himſelfe, but hath given up himſelfe for me, hath beſtowed himſelfe upon me, hath not denied himſelfe to me, how can he refuſe to afford with all unto me, whatſoever ſhall be requiſite, either for my ſupport here, or for mine eternall welfare and ſalvation hereafter?*

Branch 1. for Proviſion.

q Philem. 17. Κοινὰ τὰ φίλων. Pythag ap. Laert.

r Φίλων γὰρ ὄντες ἴδιον, ὄντες φίλοι ὀρθῶς πᾶν. κατ' ἀλλὰ κοινὰ χρήματα. ὦ νῦν ἐμοὶ τε κἀμὰ, κἀμοὶ τε τἀμά. Euripid. Androm. Conſortium rerum omnium inter nos facit amicitia, in commune vivitur. Sen. Ep. 48. Nonne mecum eſt? meum eſt omne tuum. Plaut. Trin. 2. 2. ſ 1 Cor. 3. 22, 23. Εἰ πάντα τοῦ θεοῦ, καὶ κοινὰ τῶν φίλων, φίλος ὁ πιστὸς μεσίτης ἐστὶν καὶ τοῦ λόγου, πάντα ἄρα τοῦ πιστοῦ, ὅτι πάντα τοῦ θεοῦ. Clem. Protrept. t Pſal. 34. 10. & 84. 11. u Rom. 8. 32. Πῶς ἡμᾶς οὐχὶ χαρίσεται, ὑπὲρ ὧν τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο; οὐκοῦν τῶν ἄλλων ἀμφιβάλλεις, ὁ δεικνύων λαβών; πῶς αἰτεῖς οὐκοῦν κλημάτων, ὁ κύριον ἔχων. Chryſ. in Rom. Hom. 15.

2. For matter of *protection*. Haſt thou *Chriſt to friend?* Thou mayeſt well reaſon, as the ſame Apoſtle doth in the ſame place, x *If God be with us*; ſo, *if Chriſt be with us*, (for y *Chriſt* alſo *is God*) *who ſhall be againſt us?* as, z *if he be againſt thee, who*

Branch 2. for Protection.

x Rom 8. 31.

y Rom. 9. 5.

z Si Deus contra nos, quis pro nobis? Petr. Cellen. ep. 23. lib. 6.

who can be for thee? ſo, [a] *if he be for thee, who can be againſt thee?* And thou mayeſt therefore, having Chriſt to friend, ſay confidently with the Pſalmiſt, [b] *The Lord is my light, and my ſalvation, whom ſhould I feare? or of what ſhould I be afraid?* as long as *he provideth for me,* [c] *I ſhall be ſure to want nothing: as long as he protecteth me, I need not to feare any thing.* [d] *Though I walk,* ſaith hee, *through the vale of deadly ſhade, I will feare nothing, ſo long as thou art with me.** For *where can a man be in ſafety without Chriſt? or where can he be but in ſafety with Chriſt?*

[a] Quid tibi malipoterit nocere? aut quid tibi boni poterit deeſſe, ſi ille te diligit, qui de nihilo cuncta creavit? Bern. in Cæn. Dom. Quid timendum, ſi adſit nobis, qui portat omnia? Hebr. 1.3. Idem in Pſal. 90 conc. 1.
[b] Pſal. 27.1
[c] Pſal. 23.1. Hebr. 13.6.
[d] Pſal. 23.3.
* Vbi enim aut cecum male, aut ſine te bene eſſe poterit? Bern. in advent. 1. Τὸν θεοφιλῆ μὴ ἐυτυχεῖν, ἢ θεοφιλῆ μὴ εἶναι τὸν σώφρονα καὶ δίκαιον, ἀδύνατόν ἐστιν. Plut contr. Epicur.

Vſe 4. for *Caution.*

A fourth *Vſe* may be for *Caution,* to diſſwade, yea, and deterre men, from oppoſing or *wronging* any of the *faithfull.* [e] How fearefull are men uſually of *offending* a *favourite?* But all the *faithfull* are *Chriſts favourites.* [f] How chary are men of the credite, welfare, contentment, ſafety, and indemnity of their *friend?* even as chary as of their own; yea, or more. What is more uſuall, then when we heare a friend traduced, or threatned, to ſay, *ſpeak what you pleaſe of me; but forbeare my friend: do what you will to me; but meddle not with my friends?* And is not *Chriſt* think we, as chary, and as regardfull of thoſe that be his? Yes undoubtedly. Theſe are thoſe, in behalfe of whom he giveth warning, and crieth, hands off; ſaying, [g] *Touch not mine anointed ones.* It is ſpo-

[e] 2 Sam. 18.12. [f] 2 Cor. 11.28, 29. ἐν. ἔστι φίλων μὴ συναδικεῖσθαι, καὶ μὴ συναδοξεῖν, καὶ συναπεχθάνεσθαι Plut. de mul. amic. [g] Rom. 16.4. 2 Cor. 7.3. & 12.15. Phil. 2.17. ὑπὲρ ἀποθνήσκειν τῶν ἐρωμένων ἐθέλουσιν οἱ ἐρῶντες. Plato in Symp. τυγχάνων ὁ δ' ὢν φίλῳ, ὃν ἐθέλει ἥσσον ἢ μέ, φῶς ὁρᾷν θέλω. Eurip. Iph. Taur.

Dionyſio caput Platoni ablaturo minitanti, meum prius, inquit Xenoc. Laert. l. 4. [g] Pſal. 105.15.

ken

ken [h] of Kings, and that [i] in a ſpeciall manner, and [k] unto Kings there in their behalfe: as [l] the Ancients generally expound it. Doth thy conſcience then tell thee; that ſuch an one though never ſo poore a wretch, never ſo meane an abject, is a faithfull ſoule, a good Chriſtian, one that ſincerely feareth God, one that truly loveth Chriſt? [n] take heed how thou wrongeſt him. Thou ſhalt bee ſure to heare of it againe at one time or other, if thou doeſt. He hath *Chriſt to friend*: he is one of *Chriſts favourites*, [o] as deare unto him, as the very *apple of his eye*. [p] Nor will he ſuffer any wrong offered in word or deed, unto any of his, to go unrighed, or unrevenged.

A fifth *uſe* may be for *triall* and *examination*. Hereby then thou mayeſt try thy ſelfe, whether thou beeſt a *friend of Chriſt*, or no, and one that hath *Chriſt to friend*. (For [q] every *profeſſed Chriſtian* is not by and by [r] *Chriſts friend*. [s] There are ſome that *ſo walk*; and of *profeſſed Chriſtians* he ſpeaketh; that they are *enemies to Chriſts Croſſe*, and to Chriſt himſelfe conſequently) If thou beeſt a *Lazarus*; one that makeſt [t] *God*, not the *World thine aide*, and *thy ſtay*. If thou beeſt an *Abraham*; or [u] *a childe* at leaſt *of Abraham*; one that [x] *walkeſt in the ſteps of the faith of Abraham*, [y] who is *the father of all the faithfull*.

[h] 1 Sam. 24 7. & 26. 9, 11.
[i] 2 Sam. 22. 51. Pſal. 18. 50. & 21. 7. 12.
[k] Pſal. 105. 14.
[l] Chryſoſt. Theod. Euthymius, Aug. Proſp. Hugo Card. Lyran. in loc.
[n] Matth. 18 10.
[o] Zech. 2. 8.
Pſal. 17. 8.
[p] Ier. 2. 3.
Matth. 18. 6.

Uſe 5. for *Examination*.

[q] 1 Iohn. 2. 4. *Fruſtra nobis in eo plaudimus, cujus mandata non implemus.* Hieron. ad Iovin. l. 2. *Neq; enim Chriſtianus eſſe videtur, qi Chriſtiani nominis opus non agit, cum nomen ſine actu atq; officio ſuo nihil ſit.* Salvian. l. 4 c. 1
[r] *Omne, amici, & omnes inimici: omnes neceſſarii, & omnes adverſarii.* Bern. in Cant. Ser. 33.
[s] Phil. 3. 18. *Qi Chriſtianos ſe dicunt & Chriſto contradicunt.* Aug. Ep. 171. *Chriſtiani in contumeliam & opprobrium Chriſti.* Salvian. l. 4. c. 11. [t] Pſal. 70. 5. [u] Luke. 19. 9. [x] Rom. 4. 12. Gal. 4. 12. Rom. 4. 16. *Eorum enim filii dicimur, quorum mores imitamur.* Orig. in Ezek. 16. *Vide* Iuvenal. Sat. 8.

But theſe things, you will ſay, are too *generall*. We will deſcend therefore to ſome *particular*

Uſe 6. for *Admonition*.

notes in our enſuing diſcourſe. And ſo paſſe we to the ſixth and laſt *Vſe* of this *Point*: which ſhall be for *Admonition*, to admoniſh us of the *duties* required of all thoſe that profeſſe or pretend to be *in friendſhip* and *amity with Chriſt*. [x] *He that hath a friend*, ſaith *Solomon*, *muſt carry himſelfe friendly*. If thou wilt therefore have a *friend of Chriſt*, thou muſt be *Chriſts friend*, (for *friend* and *friend* are *Correlatives*) thou muſt carry thy ſelfe as a friend unto Chriſt.

x Prov. 18. 24.

Duties 4.
Duty 1.
Faithfulneſſe.

How is that? you will ſay.

First, thou muſt be *faithfull* and loyall to *Chriſt*. For [y] *faithfulneſſe* is eſpecially required of *friends*, and regarded in *friendſhip*. [z] *Be thou faithfull*, ſaith he, *unto death*. Nor ſpeaketh he of the *faith* that we * *repoſe* and put in him, but of the *faith* that we * *yeeld* and performe unto him.

y Prov. 20. 6.
z Apoc. 2. 10.

* *Quam habemus in Chriſtum.*
* *Quam præſtamus Chriſto.*

Notes 2.
Note 1.

But when are we *faithfull* unto Chriſt?

I anſwer. First, when we keep our *heart* and affections *loyall* and true to him, not ſuffering [a] this wicked *world*, or any ſinfull *luſt* (for theſe be the [b] *Abſoloms* that *filch* our *hearts* from this our *David*) to ſway in our ſoules; nor our affections to be ſo ſet upon any outward thing, even ſuch as we may lawfully love, [c] *father* or *mother*, *husband* or *wife*, *childe*, *friend*, or *acquaintance*, or ought elſe whatſoever, that it ſhould either [d] *withdraw* our *affection* from Chriſt, or *miniſh* our *love* unto Chriſt, or [e] that we ſhould not be willing to relinquiſh it for Chriſt, if either [f] it ſhall ſtand betweene Chriſt and us, or he ſhall be pleaſed to require it from us.

2 Iames 4. 4.
1 John 2. 15, 16.
b 2 Sam. 15. 6.
c Matth. 10. 37.
d 1 Kings 11. 1, 4.
e Luke 14. 26. 33.
f Licet parvulus ex collo pendeat nepos, licet ſparſo crine & fuſis veſtibus, ubera quibus te nutrierat, mater oſtendat, licet in limine pater jaceat, per calcatum perge patrem: Siccis oculis ad vexillum crucis evola. Silum. pietatis genus eſt, in hac re eſſe crudelem. Hier. ad Helioder.

Secondly,

Secondly, then are we *faithfull* to *Chriſt*, when we are *affected as he is*; when we *love what he loveth*, and *hate what he hateth*. For [g] what is true friendſhip, but *when men will and nill the ſame things?* [h] *Ye that love the Lord*, ſaith the Pſalmiſt, *hate that that is evill*. Whereupon *Auguſtine*; [i] *Doeſt thou love the Lord? thou muſt hate what he hateth*. So art thou, or wouldeſt thou be *Chriſts friend?* thou muſt *love what he loveth*; and *hate what he hateth*. And what loveth he? [k] He *loveth* piety, purity, mercy, charity, humility, ſobriety, upright dealing, and the like. And on the other ſide, [l] he *hateth* prophaneneſſe, uncleanneſſe, unmercifulneſſe, uncharitableneſſe, haughtineſſe, drunkenneſſe, intemperance, falſhood, unjuſt dealing, and the like. If then thou [m] *loveſt*, affecteſt, and laboureſt in the former, not ſo much becauſe they conduce and are conſentaneous to *humane ſociety*, (for ſo one may do that is no *friend* to *Chriſt* or *Chriſtianity*) as becauſe *Chriſt* [n] *liketh* and *loveth* them, and they make thee [o] *like unto him*: and [p] *hateſt* the latter, not ſo much becauſe they are contrary to *civill ſociety*, as becauſe *Chriſt* [q] *hateth* them, and they make *unlike unto him*, [r] whom thou deſireſt to pleaſe, and to approve thy ſelfe unto; yea, whom thou endeavoureſt [ſ] to imitate, and ſtriveſt to be [t] like unto: knowing that [u] *like-*

Note 2.

g *Idem velle & nolle, ea demum perfecta amicitia eſt.* Salaſt. in Catil. Hieron. ad Demet. Ennod. l. 6. Ep. 24. Sidon l. 5. Ep. 3. & 9. Minut. Octav. Apul. de Philoſ. Ioſeph. apud Caſſi. an collat. 16. Ioan. Sariſb. polycra. l. 3. c. 4. Pet. Cluni. l. 4. Ep. 21. Fulb. Ep. 68

h *Pſal.* 97. 10.

i *Amas Deum? debes odiſſe quod odit.* Aug ib.

k *Pſal.* 11. 7. & 45. 7.

l *Prov.* 6. 16, 19. & 8. 13.

m *Zech.* 8. 19. *Amos* 5. 15.

n 1 *Iohn* 3. 22.

o 1 *Iohn* 3. 3, 7. & 4. 17. *Luke* 6. 35, 36.

p *Prov.* 8. 13. *Amos* 5. 15. *Rom* 12. 9.

q *Zech.* 8. 17.

r *Coloſ.* 1. 10.

ſ 1 *Cor.* 11. 1. *Epheſ.* 5. 1. Τί κάλλιστον τῆς ζωῆς τὸ μιμεῖσθαι τὸν θεόν. *Marcus Imper. ap. Iulian. in Cæſar.* ἵνα γένηται ὁ ἄνθρωπος, θεοῦ μιμητής. *Iuſt. ad Diog.* Χριστιανισμός ἐστι, ὁ θεία φύσεως μίμησις. *Gr. Nyſ. de profeſ. Chriſt.* t *Rom.* 8. 29. *Phil.* 3. 10. ὁ κολακεύεσθαι θέλει ὁ θεὸς, ἀλλ' ἐξομοιοῦσθαι ἑαυτῷ τὰ λογικὰ πάντα. *Marcus Imp. l.* 10. *c.* 8. u Τίς πρᾶξις φίλη καὶ ἀκόλουθος θεῷ; μία καὶ ἄνευ λόγου ἔχουσα ἀρχαῖον, ὅτι τῷ ὁμοίῳ τὸ ὅμοιον φίλον ἐστίν. *Plat. leg. l.* 4. Φίλω μὲν τῷ καλῷ ἐσμεν, ὁμοίως ὁμοίῳ καὶ ἀρετήν. *Plat. ib. l.* 8. Τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη, αὐτὸ φίλον εἶναι. *Idem Lyſid. quod & Ariſt. Eth. l.* 9. *c.* 3. ὁμοιότης γὰρ ἡ φιλότης καὶ μίμησις.

neſſe

neſſe *breedeth* further *liking and love*: thou art then *a true friend* to Chriſt indeed. But on the other ſide, if thou canſt not brook or abide, but *hateſt* the former, which he *loveth*; and *loveſt* and delighteſt in the latter, which he *hateth* and abhorreth; it is certaine, there is [u] *no friendſhip* betweene *Chriſt and thee*, whatſoever thou maiſt profeſſe or pretend to the contrary.

u *Inter diſpares enim mores non poteſt eſſe amicitia. Ambr. offic. lib. 3. c. 16. In tantâ morum diſcordia, quæ poteſt eſſe concordia? Hier. ad Nepot.* ὁ γὰρ δὴ πόλε ἔιμαρται κακὸν καλῷ φίλον, ἢδ' ἀγαθὸν μὴ φίλον ἀγαθῷ ἔιναι. *Plato Phædr. Clem. Strom. l. 5. & Euſeb. præp. l. 13. c. 13.*

Duty 2. *Obſervance.*

Secondly, if thou wilt ſhew thy ſelfe *a friend to Chriſt*, thou muſt diligently *obſerve* him. *Friends*, we ſee, are carefull to *obſerve* either other. Eſpecially, if a meaner perſon have ſome great man to friend, how carefull and ſedulous will he be to obſerve and attend upon ſuch an one? And it is expected he ſhould ſo do. So we finde in ſtory, that it was the manner of thoſe among the *Romans* that enjoyed the favour of any great ones, [a] to repaire to them every morning, (that was [b] the firſt work they did, and [c] ſtrived who ſhould firſt do it) attend upon them ſo ſoone as they came forth, and tender themſelves and their ſervice unto them. In like manner, doeſt thou deſire to maintaine *friendſhip* with *Chriſt*? thou muſt diligently and conſtantly *attend* upon him in his *ordinances*, in *publick*, in *private*: [d] *repaire* frequently to his *houſe*; *attend* at his *threſhold*: ([e] he is a *bleſſed*

a *Mane ſalutatum venio, tu dicebas ante iſſe ſalutatum. Martia. l. 2. Ep. 18. Nec venit inanis ruſticus ſalutator. Idem l. 3. Ep. 58. Mercenarius ſalutator circumvolitat limina potentiorum, ſomnumq; regis ſui rumoribus auguratur. Columel. præfat. l. 1.* b *Prima ſalutantes atq; altera continet hora. Mart. l. 4. ep. 8.* c *Quid porro officium, ſi curet nocte togatus currere, cum prætor lictorem impellat, & ire præcipiten jubeat, dudum vigilantibus orbis: Ne prior Albinam aut Modium collega ſaluter. Iuvenal. Sat. 3.* d *Pſal. 26. 8. & 27. 4. & 42. 2. & 84. 2. & 122. 1.* e *Prov. 8. 34. Pſal. 84. 4.*

man

man that ſo doth) [f] invite him oft to thine houſe: [g] he is not dainty of repaire to the meaneſt of his: [h] he is willing to be entertained of us; and [i] delighteth in ſuch invitements: eſpecially take heed, how, when [k] *he knocks at the door* of thine heart by the miniſtery of his Word or the motions of his Spirit, thou either refuſe or neglect to *open* unto him. [l] Such an overſight the Spouſe committed, and ſhe ſmarted for it, it coſt her full deere. And [m] ſuch *unkindneſſes* oft make ſhrewd *breaches* betweene friends. Yea take heed of intermitting and letting fall thine uſuall and wonted reſorts. [n] *Intermiſſion of entercourſe* breedeth *ſtrangeneſſe* betweene friends And ſuch intermiſſion of ſpirituall entercourſe; may, though not cut off all amity, yet breed no ſmall ſtrangeneſſe betweene Chriſt and thy ſoule.

Thirdly, our *friendſhip with Chriſt* muſt appeare, as by our *diligent obſervance* of him, ſo by our *conſtant obedience* to him. [o] *If a man love me*, ſaith our Saviour, *hee will ſhew his love to mee by keeping my Commandements.* And, [p] *you are then my friends, and manifeſt your ſelves ſo to be, when you do what I enjoyne you.* Yea then indeed do we ſhew our ſelves, to eſteeme Chriſt our friend, and carry our ſelves towards him as towards a friend, [q] when *his Commandements* ſeeme *not*

f Col. 3. 16.
g Luke 19. 5. Iohn 14. 23.
h Iohn 1. 12. Luke 10. 38, 39.
i Prov. 8. 31.
k Apoc. 3. 20.
l Cant. 5. 2. 6.
m Excluſit. redeam? Ter. Eun. 1. 1
n Ἐὰν ἡ χρόνιος ἀπουσία γένηται, καὶ τῆς φιλίας ἀφαιρεῖ λήθην ποιεῖν. Πολλὰς δὴ φιλίας ἀποστρέφειν δέδιλυσιν. Ariſtot. Ethic. l. 8. c. 5.

Duty 3. *Obedience.*

o Iohn 14. 15. 21, 23, 24. Probatio dilectionis exhibitio eſt operis, de dilectione conditoris mens & vita requiratur, nunquam otioſus eſt amor Dei, operator ſi eſt; ſin operari renuit, amor non eſt. Greg. in Evang. 10. & Bern. de temp. 106. & ſen. Dom. q. 8.

p Iohn 15. 14. q 1 Iohn. 5. 3. -Nil grave aut miſerum eſt mihi, Quod te ſcirem voluiſſe: tu tantum impera. Oedipus Antigonae in Thebaid. 2. Minor huic eſt labor juſſa exequi, quam mihi jubere: leves imperia extipit. Senec. Herc. fur. l. 1. Facilia ſunt cuncta charitati, ergo uni Chriſti Sarcina levis eſt, quia ea una eſt Sarcina ipſa qua levis eſt, Dilectionis mandatum quomodo poterit eſſe grave diligenti? Aut enim non diligit quis, & ideo gravis eſt; aut diligit, & gravis eſſe non poteſt. Aug. de nat. & grat. cap. 69.

harſh

harsh *and grievous* unto us: when [r] *with heart and good will we serve the Lord Iesus*, either in that we do for him, or for others at his request. That which a man doth lumpishly and heavily for a meere stranger, the same yet he doth readily and [t] cheerefully for a friend. And that is it, that maketh [u] *Christs yoake* seeme so *easie*, and his *loade* so light to his, that seeme so unweldy and so unsupportable to others.

r Ephes.6.5,7. ἡδυνὴν, ἢ μόχθον, τὸ τῶν οἰκείων προκάμνειν τέκνων. Τὴν μὲν ἀπαλλαγὴν τῶν πόνων ἡδέως δεξάμενοι, τὸ δ' ἐπ' αὐτῶν μένειν ἀγαπῶντες. Liban. orat. 11. *Non sunt onerosi labores amantium, sed delectant ipsi.*

Iulian. de viduit. c. 21. Non sentiunt amantes, quod laborant. Sed tunc ab eis plus laboratur, quando à labore qiſq; prohibetur. Aug. de Matth. 16.24. t *Matth. 11.30.* u *Non omnibus sunt onerosa tolerantibus, sed tolerare nolentibus, gravia vel levia facit animus tolerantis. Sicut nihil est tamleve, quod ei grave non sit, qi invitus facit: sic nihil est tam grave, quod non ei, qi id libenter exequitur, leve esse videatur. Salvian. de provid. l. 1. c. 2. Facit præceptum liber, qi facit libens. Aug. de grat. Chr. l. 1. c. 13.*

Duty 4. *Patience.*

Lastly, it must appeare, as in matter of *Obedience*, so in matter of *Patience*; as in *constant doing*, so in *patient enduring* any thing whatsoever for him, even [a] to losse of liberty, limme, livelyhood, and life it selfe too. For what would not a man do or endure for a deere friend? Or what hath he not done and endured for us? Yea, appeare it must, not in *patient* only and *quiet*, but in *willing* and *cheerefull enduring*, undergoing and going through with, whatsoever we may be called to suffer and sustaine for his sake. [b] *Iacob*, though hee served for *Rachel* some tearme of yeares, an [c] *hard service* under an *harsh Master*; *by day parcht with the heat*, and *by night nipt with the frost*, yet he went cheerefully through with it, and [d] those *many yeares* seemed unto him but as *a few dayes*, *because he loved her*. So of the Apostles,

a Luke 14.26,33.

b Gen. 29.18.
c Gen. 31.38,42.
d Gen. 29.20.
Amanti enim nihil difficile. Cicer. de orat. perfect. Quid grave non leviter tolerat, qi amat? Greg. in 1 Reg. 12.

ſtles, *Peter* and *Iohn*, two of Chriſts *faithfull friends*, it is ſaid, that when they had been in the *Iewiſh Conſiſtory*, not *rated* and *reviled*, nor *threatned* only, but [e] *beaten* alſo, [f] *they went away rejoycing, that they* [g] *were graced ſo much as to be diſgraced for Chriſt.* And, [h] *we*, not *rejoyce* only, but even [i] *glory, in our afflictions*; ſaith S. *Paul*, another of *Chriſts friends*, and that in the name of the reſt; [k] becauſe *the love of God* [l] in Chriſt, and ſo [m] of Chriſt, *is ſhed into our hearts by the Spirit that is* [n] *given unto us.*

In a word, what we *do* or *endure* for him, muſt come *freely* from us. [o] *Friendſhip*, as *love* the ground of it, is a *free affection*; not a *trade* or *traffick* for *lucre* and *gaine*. [p] That is done by a man *freely*, that is done for his *friend*; it is done as for [q] *himſelfe*: *his friend* [r] being to him *as himſelfe*. [ſ] We muſt not ſtand to demand, or forecaſt with our ſelves, as thoſe prophane ones in [t] *Iob*, *What ſhall I get or gaine by what I do or endure?* What ſhalt thou gaine by it? ſaiſt thou? It is *gaine ſufficient*, and ſo art thou to eſteeme it, that thou maiſt *do Chriſt any ſervice*. A ſingular precedent have we of this freeneſſe of diſpoſition in

e *Acts* 5.40.
f *Acts* 5.41.
g καταξιωθῆναι ἀτιμασθῆναι. *Oxymoron elegantiſſimum. Caſaub.*
h *Rom.* 5.3.
i καυχώμεθα.
k *Rom.* 5.5.
l *Rom.* 8.39.
m *Rom.* 8.35.
n 1 *Cor.* 2.12. 1 *Iohn* 3.24.
o *Amor Affectus eſt, non contractus. Bern. de dilig. Deo. Amicitia non eſt vectigalis, ſed liberalis: virtus enim, non quæſtus eſt. Amb. Offi. l.* 3. *c.* 16 *& Caſſio. de amic. c.* 2. *Multum a beneficio diſtat negotiatio. Cleanth. Sen. de benef. l.* 6. *c.* 13.
p Οἱ φίλοι τὰ ἀγαθὰ βούλονται τοῖς φίλοις ἕνεκα. *Ariſt. Ethi. l.* 8. *c.* 5. *& ibid. l.* 9. *c.* 4. Φίλον πάθαι, τὸν βούλεσθαι τινὰ ἃ οἴεται ἀγαθὰ, ἐκείνου ἕνεκα, ἀλλὰ μὴ αὑτοῦ, καὶ τὸ κατ' ὀργὴν πρακτικὸν εἶναι τέχνην, ἢ διὰ τί ἕτερον, ἀλλὰ δι' ἐκεῖνον. *Idem. Rhet. l.* 2. *c.* 4. q ὡς αὐτὸν εὖ ποιῶν. *Marc. Imp. l.* 7. *Sect.* 13. ὡς ὠφελούμενος, ἐν ᾧ ὠφελεῖ. *Ib. Sect.* 32 φίλος δ' οὐ μπορῶν, αὐτῷ πορεύεται. r Πρὸς τὸν φίλον ἔχει ὁ σπουδαῖος, ὥσπερ πρὸς ἑαυτὸν· ἔστι γὰρ ὁ φίλος ἄλλος αὐτός. *Ariſt. Eth. l.* 9. *c.* 4. *Amicus alter ipſe. Amb. deſp. l.* 2. *c.* 7. ſ *Beneficiorum ſimplex eſt ratio, erogantur, non computantur. Sen. de benef. l.* 1. *c.* 2. *Interitura eſt rei tantæ dignitas, ſi beneficium mercem facimus. Ib. l.* 3. *c.* 14. *Beneficium virtutis eſt; & turpiſſimum id cauſâ ullius rei dare quam ut datum ſit. Se intueri & commodum ſuum, iſtud non eſt beneficium, ſed ſannus. Ibid. l.* 4. *c.* 3. *Non eſt beneficium quod in quæſtum mittitur, hoc dabo, hoc recipiam, auſilio eſt. Ib. c.* 14. t *Iob* 21.15.

* Acts 9.16. that * *choice veſſell* S. *Paul*: u *I care not what become of me*, ſaith he, *ſo that Chriſt be magnified in me, be it by life or by death. For all the gaine that I aime at both in life and death, is Chriſt*: that is, to do ſervice unto Chriſt, to bring glory unto him,

u Phil. 1.20,21.

x D. *Ayray in loc.* as that x *Reverend Doctor* of ours rightly expoundeth it. Yea as the *Apoſtle*, I may well ſay, expoundeth himſelfe, where he telleth thoſe of *Epheſus* at his taking leave of them, y that *he was going to* Jeruſalem *bound thither by the Spirit, not knowing what might befall him when he ſhould come thither: and howſoever from the Holy Ghoſt he was every where told, that bonds and afflictions there aboade him; yet did none of theſe things trouble him, nor was his life deere unto him, he regarded not what became of him, ſo he might joyfully finiſh his courſe, and diſcharge the work of his Miniſtery committed to him by Chriſt.* That was all he deſired, and all that he aimed at, to do ſervice to his Saviour, to finiſh cheerefully his task aſſigned him by him. And the like diſpoſition who ſo can finde in himſelfe, may aſſure himſelfe that he is *a true friend to Chriſt*, and may build upon it, that *he hath Chriſt to friend.*

y Acts 20.22,23, 24.

And thus much for the firſt *Point*, that *Every faithfull one is Chriſts friend.*

The ſecond followeth, that

Point 2. *Every friend of Chriſt, is a friend alſo to thoſe that be his.*

Lazarus, ſaith our Saviour, not *my friend*, but *our friend*, mine and yours too: as well mine as yours, and yours as mine. And a *the communion*,

a 1 John 1.3.

or ſociety, ſaith S. *Iohn*, *which you have with God and Chriſt, ye have alſo with us.*

And ſo it muſt needs be. For,

Reaſon 1.

1. [b] *All* the *faithfull* are *one*, as *in Chriſt*, ſo *with Chriſt*. They are [c] *all members* of *one* and the ſame *Chriſts* myſticall *body*; [d] the *head* and the whole *body* making up but *one Chriſt*. Nor can a man be a *friend* to the *head*, that is an enemy to the *heart* or the *hand*, yea to the *heele* or the *toe*, to the loweſt and meaneſt member of the body. [e] Nor can he be in *amity* with *Chriſt*, who is at *enmity* with any *member* of that *body*, whereof *Chriſt* is the *head*.

b *Iohn* 17.21.
c *Rom.* 12.4,5.
d 1 *Cor.* 12.12. *Caput & corpus, unus eſt Chriſtus. Aug. de Trinit. l.4. c.9. & in Pſal.* 45. *& de verb. Dom.* 49. *&* 65. *& de temp.* 40. *Bern. Ep.* 190. *Beda in Ioan.* 17. *Omnes ſanctli & fideles cum homine Chriſto ſunt unus Chriſtus. Aug. de pec. mer. & rem. l.*1. *c.*31. e *Acts* 9.4,5. *Non poteſt concordiam habere cum Chriſto, qi diſcordare voluerit cum Chriſtiano. Auguſt. de verb. Dom.* 57.

Reaſon 2.

2. [f] He that hath *a friend* muſt be *a friend* not to him alone, but *to his friends* alſo. He therefore that is *a friend to Chriſt*, muſt be a *friend* alſo to them that are *Chriſts friends*; and ſuch are all the faithfull; as hath formerly been ſhewed.

f ἀνάγκη φίλους εἶναι τοὺς τῶν φίλων φίλους, καὶ φιλεῖν τοὺς αὐτοὶ φιλοῦσιν. *Ariſt. Rhet. l.*2. *c.*4.

The *Vſe* whereof may be,

Uſe 1. for *Admonition.*

Firſt, to *admoniſh* us of our *duty*. Do we profeſſe our ſelves to be of the number of *Chriſts friends*? We muſt then be *friends* alſo *to* thoſe that be *his*. We muſt ſhew our love to him by our friendly diſpoſition and cariage towards them; and that,

Branch 1. *Affection.*

1. In *affection*. We muſt have [g] a *ſympathie*, a fellowfeeling, and fellowlike affection with them. [h] *Friends rejoyce in the good* one of ano-

g *Rom.* 12.16. *Compatiamur affectu. Ambr. Offic. l.*3. *c.*16.

h Συγχαίρειν, καὶ συναλγεῖν τοὺς φίλους. *Ariſt. Eth. l.*9. *c.*4. & *Rhet. l.*2. *c.*4. Ἀνάγκη φίλον εἶναι τὸν συνηδόμενον τοῖς ἀγαθοῖς καὶ συναλγοῦντα τοῖς λυπηροῖς, μὴ διὰ τὸ ἕτερον, ἀλλὰ δι' ἐκεῖνο.

other, [t] as in their own; they * *grieve for the evils* one of another, as for their own: and [k] ſo muſt thou, yea ſo wilt thou, if thou beeſt *a friend of Chriſt*, [l] *rejoyce with his* when they have occaſion of joy, [m] *weepe with them*, when they have occaſions of griefe. Yea ſo it is with the *members*, as of the *naturall*, ſo of this *ſpirituall body*, [n] *if any one be honoured, all rejoyce with it*; [o] *if any one be afflicted, all ſorrow and ſuffer with it*. But how can we *rejoyce* in the good of our Chriſtian brethren, when we [p] *envie* their welfare? How can we *grieve* with them in their griefe, when we our ſelves [q] *grieve* them, or are [r] cauſes of griefe to them.

2. In *action*: we muſt ſhew our love unto Chriſt by *doing good* unto them. [s] *O Lord*, ſaith *David, thou art my God,* [t] *thou haſt no need of me; all my goodneſſe, or well-doing, cannot reach unto thee.* * *But unto thy Saints that are here upon earth, to ſuch as excell in grace and vertue, my deſire and delight is to be doing good unto them. What I would, but cannot do unto thee, that for thee I do to them.* So here, [u] *Chriſt* indeed himſelfe is *in Heaven*; nor can ought we do reach to him, nor hath he need of it himſelfe. But in his ſtead he commends unto us his *poore* limmes here *on Earth*. [x] *Me have you not alwayes with you; but my poore members you have, and you may do them good when you will.* [y] Yea though he *wanteth not himſelfe*, yet he ſuffereth *want in them*. [z] *I was*, ſaith he, *naked, and a thirſt,*

and

i 2 Cor. 2. 3. » Ἰδίας ὁμοίως τῶν φίλων τὰς συμφορὰς.
k Rom. 12. 15.
l Eſay 66. 10. Φίλοισιν ἐυ πεσόντ᾽ σιν ἢ λίαν χαρᾶν
m 2 Cor. 2. 2. εἰς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους Eurip. Iph. Aul.
n 1 Cor. 12. 26.
o 2 Cor. 11. 29. Heb. 10. 34. & 13. 3.
p 1 Cor. 13. 3.
q Rom. 14. 15. 1 Cor. 6. 8.
r Pſal. 119. 158. 2 Cor. 2. 5.

Branch 2.
Action.

s Pſal. 16. 2.
t Acts 17. 25. Δεῖται ὐδενὸς ὁ θεὸς, ἔτι περᾶς ὄντως θεός. Eurip. Herc. fur. Clem. Strom. l. 5. Plut. de Stoic. Contradict. c. 37. Ipſe eſt Deus tuus, qi non eget bonis tuis. Aug. in Pſ. 80. Nec ille collato eget, nec nos ei qicquam conferre poſſumus. Senec. de benef. l. 4. c. 9.

* Pſ. 16. 3. u Acts 3. 21. x Mat. 26. 11. y Non eget miſeriâ, ſed eget miſericordiâ: non eget deitate proſe; ſed eget pietate proſuis. Salvian. cont. avar. l. 3. z Mat. 25. 35, 36, 42, 43. An non eget, qi eſurit, qi ſitit ſe qritur? Salv. ib.

and a hungry, and ſick, and reſtrained: and, * *whatſoever is done to them, it is done to him, and whatſoever is denied unto them, it is denied unto him.*

* Matth. 25.40, 45.

And hereby therefore we may well *try* and *examine* our ſelves, whether we be indeed, as we profeſſe, true *friends unto Chriſt*; if we ſhew our love to Chriſt, by [a] our *beneficence* and well doing to thoſe that be *Chriſts*. Which if we faile in, we faile in truth of affection to him, whatſoever we may pretend. For as the Apoſtle reaſoneth, [b] *How can he love God, whom he never ſaw, that loveth not his neighbour, whom he daily ſeeth?* So, how can any man ſay he is *a friend to Chriſt*, whom he never converſed with, if he *ſhew no friendſhip* to ſuch members of Chriſt, his Chriſtian brethren, with whom hee daily converſeth?

Uſe 2. for *Examination.*

a Gal. 6.10. 1 Iohn 3.17,18.
b Iohn 4.20.

Beſides that, it may be *a comfort* to every ſincerely faithfull ſoule, that every *true Chriſtian* is *his friend*; and he hath intereſt therefore both in the [c] *parts*, and in the [d] *prayers* of *all the faithfull*, a great *ſtay* to a Chriſtian ſoule, when it cannot ſatisfie it ſelfe with its own ſuits. Yea, that it hath *a ſtock* going with them every where: though it have little of its own. But I haſten.

Uſe 3. for *Conſolation.*

c 1 Cor. 12.7,25.
d Rom. 1.9. Epheſ. 1.16. Coloſ. 1.3. 2 Cor. 1.11.

The next *Point* is, that

Point 3.

Chriſts friends dye as well as others. [e] *Abraham Gods friend*: and yet [f] *Abraham is dead.* [g] The *Prophets Gods favourites*: and yet [h] *the Prophets are dead* too. *Lazarus Chriſts friend*: and yet [i] *Lazarus is dead. The Apoſtles* [k] *Chriſts friends*: and yet [l] *the Apoſtles are dead.* Yea, [m] *the beloved Diſciple,*

e James 2.23. f Iohn 8.52. Gen. 25.8. g Amos 3.7. Iohn 15.15. h Zech. 1.5. Iohn 8.52. i Veſ. 14. k Luke 4.41 l 2 Tim. 4.6 2 Pet. 1.14. m Iohn 21.20.

n *Iohn* 13.23,24. o *Iohn* 21.23.

ciple, Chriſts n *chiefe favourite is dead.* For o *Chriſt did not ſay, that he ſhould not dye.*

And no marvell. For,

Reaſon 1.

1. They are made p of the ſame *mould* that others are: though they be poſſeſſed of pretious *treaſure*, yet q is it but an *earthen veſſell* that the ſame is contained in.

p Ὅτε γὰρ ἀπὸ δρυός εἰσι πλασφάτου, ὡς λέγουσι, ἢ ἀπὸ πέτρης. Cle. Strom. l. 2. Iob 6. 12. ἀλλὰ τῆς αὐτῆς φύσεως καὶ ἐπὶ μελέχουσιν. Chryſoſt. de Compunct. τὴν αὐτὴν λαχόντες φύσιν, καὶ ἐκ τοῦ αὐτοῦ πηλοῦ διηρτισμένοι. Greg. Naz. propaup. q 2 Cor. 4.7.

Reaſon 2.

2. They are ſubject to the like *caſualties* that others are. For r *all things* here *come alike unto all*; to the *good* and the *bad*, the *pure* and the *impure*: to *Chriſts friends*, and *Chriſts foes.*

r Eccle. 9.2. Cuivis poteſt accidere, quod cuiquam poteſt. P. Syrus.

Reaſon 3.

3. They are by their *naturall condition* and *conſtitution*, *as* ſ *the graſſe*; which though it be not *cut downe*, yet will *wither* of it ſelfe.

ſ Eſay 40.6,7. 1 Pet. 1.24,25.

Objection.

Yea, but as the *Iewes* reaſoned, when they ſaw t *Chriſt weepe* at *Lazarus* his *grave*, u *Behold how he loved him*: ſay ſome of them. And againe other ſome, x *Could not he that made the man borne blinde to ſee, have cauſed that this man ſhould not have dyed?* As if they had ſaid, *If he* y *loved Lazarus ſo, why did he ſuffer him to dye, whom he could have ſaved from death?* So may ſome ſay, *If the faithfull be Chriſts friends, why doth he ſuffer them to dye? when as* z *he might, if he pleaſed, deliver them from death?*

t Iohn 11.35. u Iohn 11.36. x Iohn 11.37. y Iohn 11.5. z Dan. 3.17. Iohn 21.22.

Solution.

Reaſon 1.

I anſwer. 1. Becauſe it is *for their good.* For they *dye*, a *to reſt from their labours*; to be b *rid of ſin*; to be c *freed from death*; to d *receive the re-*

a Apoc. 14.13. b Rom. 6.7. Quod à malo liberat, quis non bonum pronunciabit? Tert. Scorp. c. 5. c 2 Cor. 5.4. Excutitur morte veternus mortis. mors morte diſſolvitur; vita auferendo conſertur. Tert. ib. ὁ θάνατός ἐστιν ἀθανασίας φάρμακον. Antiphan. Moriar? deſinam mori poſſe. Sen. Ep. 24. d 2 Tim. 4.8.

ward

reward of their well doing; to [e] *go to God*; to [f] *be with Chriſt*.

2. It is according to *their own deſire* that they ſo do. Their *deſire* with [g] *Simeon* is to [h] be *diſmiſſed*: they deſire to be [i] *eaſed* of that *burden*, [k] *releaſed* from that *body of death*, that they beare here about them; [l] which cannot be done but by death; they deſire to [m] *leave this wicked and wretched world*, and to [n] *go to their own home*, to their [o] *Fathers houſe*, [p] to *Heaven*: they deſire to *depart hence, that they may* [q] *be with the Lord Ieſus*, and [r] *abide with him for ever*.

3. It is for *Gods glory* that they dye; and that they regard too as much as their own good. For [s] *Chriſt is magnified in them as well by their death, as by their life*; as well by their pious and patient end and concluſion, as by their godly courſe of life and converſation. And a man may thereby as well *glorifie God*, though he dye in his *bed*, as if he dyed at a *ſtake*, or with [t] Saint *Peter* on the *Croſſe*.

4. They [a] *dye not*, though they dye: *death* is *no death* to them: as they [b] *hope* even *in death*; ſo they [c] *live* even *in death*. [d] As others are [e] *dead* while they *live*; ſo they [f] *live* when they *dye*. As to the *wordly* their [g] *life* is but a *paſſage* unto *death*; So to the *godly* their [h] *death* is but an *entrance* into *life*: their [i] *deaths-day* is *better* to them then their *birth-day*: it is the [k] *birth-day* of their *immortality*, the [l] *birth-day* of their *eternity*.

e 2 Cor. 5. 8.
f Phil. 1. 23.

Reaſon 2.

g Luke 2. 29.
h 1 King. 19. 10.
i 2 Cor. 5. 6.
k Rom. 7. 24.
l *Vide Methodii parabolam de caprifici radicibus & radicum fibris templi parietibus innatis, quæ niſi compage diſſolutâ eximi penitus non poſſint, apud Epiphan. in hæreſ. 64.*
m Pſal. 120. 5, 6.
n 2 Cor. 5. 8.
o Iohn 14. 2.
p 2 Cor 5. 1.
q Phil. 1. 23.
Iohn 14. 3.
r 1 Theſ. 4. 17.

Reaſon 3.

ſ Phil. 1. 20.
t Iohn 21. 19.

Reaſon 4.

a Iohn 8. 51. δοκεῖν μὲ λέγε τὸς ἀγαθὸς. Callimach. Epig. 14.
b Prov. 14. 32.
c Iohn 11. 26.
d οἱ ἁμαρτωλοὶ ζῶντες τεθνήκασιν. οἱ δὲ δίκαιοι καὶ ἀποθανόντες ζῶσιν. Chryſ. in Philip. Hom. 3.

e Luke 9. 60. 1 Tim. 5. 6. f Luke 20. 38. g Per vitam ad mortem tranſitus eſt. h Per mortem ad vitam reditur eſt. Ambr. de bon. mort. i Eccleſ. 7. 1. k Apoc. 21. 4. l Æterni natalis eſt. Senec. Epiſt. 102.

Now

Vſe 1. for *Admonition.*

Now it is ſo, that even the faithfull, though *Chriſts friends*, yet are as well as others *ſubject to death*; are no more priviledged or exempt from it, then others are? This may then firſt ſerve to *admoniſh* us that have ſuch friends, to make uſe of them while we have them, not to be like thoſe *fooles*, of which *Solomon*; [m] *why is there a price in the hands of a foole to get wiſdome with, when he hath no heart to make uſe of it?* Nor like thoſe, whom the Heathen man ſpeaketh of, that [n] *cannot brook or abide ſuch while they live, and yet lament for them, and wiſh them againe alive when they are dead*: but [o] to make the beſt uſe we can of them for our ſpirituall good while we have them, not knowing how ſoone or ſuddenly they may be taken away from us.

m Prov. 17. 16.

n *Virtutem in cumulũ odimus: ſublatã ex oculis quærimus invidi.* Flac. carm. l. 3. od. 24.

o *Habeamus tanquam amiſſuri, tanquam receſſuri, inò recedentibus utamur: tanquam extẽplo abituros poſſideamus.* Senec. ad Marc. c. 10.

Vſe 2. for *Conſolation,* and *Encouragement.*

Againe, it may ſerve as to *encourage* us againſt the *feare of death*, ſo to *mitigate* our *griefe* for the *deceaſe* of ſuch our friends; ſince that nothing therein ſhall betide us, or hath befallen them, but [p] what all *Gods friends* and *Chriſts favourites* have undergone before us, and doe daily undergoe. Nor would he ſuffer the ſame to befall thoſe that are his intimateſt friends, his beſt beloved, his deareſt darlings, his neereſt favourites, were there any [q] evill in it, yea or were it not for their [r] good.

p Pſal. 49. 20. Eſay. 57. 1.

q Prov. 1. 33. *Nihil accidere bono viro mali poteſt.* Sen. de provid. c. 2.

r Rom. 8. 28. *Etiam pro ipſis eſt.* Senec. ib. c. 3.

Point. 4.

* *Death, to ſuch eſpecially, is but as a ſleepe.*

So here, *Our friend Lazarus* [a] *ſleepeth*, and [b] *Steven, when he had ſo ſaid, fell a ſleepe*: and, [c] *David, when he had ſerved his time, fell aſleepe*: and,

s *Sanctorum mors ſomnus.* Hieron. in Matth. 25.

a λέγει ὕπνον κοιμητήριον. Callimach. Epig. 14.

b Acts 7. 60.

c Acts 13. 36.

[d] for

[d] *for this cauſe ſome among you are ſicke, and ſome ſleepe:* and, [e] *whereof ſome are aſleepe, and ſome yet ſurvive.*

And indeed in divers reſpects is *death* to ſuch *as a ſleepe.*

For 1. *ſleepe* giveth [f] *eaſe* of *paines* and of *troubles* for the time: and ſo doth *death* to the faithfull: for [g] *they reſt from their labours*, their troubles, their travels. But *ſleepe* doth it only, as thoſe [h] *palliating medicines* that *empiricks* uſually give, that *abate* the *paines* for the preſent, but work *no ſound cure*, ſo that the paine returneth after againe as freſh and fierce as before: whereas *death* with the faithfull worketh [i] *a perfect cure* of *all evils* either [k] corporall or [l] ſpirituall, ſo as they never feele them, or ſee them, or heare of them any more.

2. Thoſe that *ſleepe* are [m] *not periſhed*, are *not dead*; they are *alive* ſtill: there is with them only a [n] *ſuſpenſion* and an *intermiſſion* of ſome *naturall actions* and of [o] all *worldly imployments*. [p] *Lord, if he ſleepe*, ſay they, *he ſhall do well.* In like manner,

d 1 Cor. 11. 30.
e 1 Cor. 15. 6.

Reaſon 1.

f Somnus malorum domitor, requies animi: † ars humanæ melior vitæ Senec. Herc. fur. Vt mors, ſic ſomnus miſeros ſolicitos æquat. Ἀναιδητεῖ γὰρ ὁ ὑπνῶν, ὥσπερ καὶ ὁ θανών, Euſtath. ad Il. β. Inde dictum, ὕπνον διαφέρειν τοῦ θανάτου τῷ δὶς τὰς ἐνδιαίμονας τῶν ἀθλίων. Ariſtot. Eth. l. 1. c. 13.

g Apoc. 14. 13.

h Delinimenta, ſive lenocinia morbi, non remedia. Sen. de beat. c. 17. & Salvian. de provid. præfat.

i Iob 3. 13, 18. Mors ſimul ut venit, dolores, non auget, (non mitigat) ſed auſert: ut remedium eſſe videatur, non pœna. Ambr. de Cain & Abel. l. 2. c. 10. Pro rememedio data eſt, quaſi finis malorum. Idem de fid. reſur.

k Eſay 57. 1, 2.

l Rom. 6. 7.

Reaſon 2.

m Iohn 11. 12.

n Ἀξία ψυχῆς ὁ θάνατος. Ariſt. Ethic. lib. 1. cap. 13. Τὸ ἀναιδητικὸν μόριον, δεσμὸς καὶ ἀκινησία τις. Sive, τὸ πρῶτον ἀναιδητικὸν καταλαμβάνεις, εἰς τὸ μὴ δύνασθαι ἐνεργεῖν. καὶ ἐνεργεῖν ἐν τῇ ἀναίσθησει τὸν καθεύδοντα ἀδύνατον. Idem de ſomn. cap. 1. & 3. ὁ γὰρ καθεύδων οὐδὲν ἀποτελεῖ. Ariſtot. Ethic. lib. 1. cap. 8. Hinc Heraclitus. Τοῖς ἐγρηγορόσιν ἕνα καὶ κοινὸν κόσμον εἶναι. τῶν δὲ κοιμωμένων ἕκαστον εἰς ἴδιον ἀποστρέφεσθαι. Plut. de ſuperſt. Anima in ſomno ſic patitur, ut abſit agere videatur, diſſimulatione præſentiæ futuram abſentiam ediſcens. Tertul. de anim. cap. 43.

p Verſ. 12. Εἰ κεκοίμηται, σωθήσεται. Solet enim eſſe ſomnus ægrotantium, ſalutis indicium. Auguſt. in Ioan. 49.

q 1 Cor. 15.18. *Mors non eſt peremptoria, per quam non adimitur Vita. Ambr. de Cain & Abel. c.10.*
r Eſai.57.1.
ſ Eccleſ 9.6. Iob 14.21. Eſay 63.16.
t Eſay 57.2.
u Luke 20.38.

q those that *ſleepe in Chriſt*, are *not periſhed*; though to the outward eye, to carnall ſenſe they may ſo ſeeme. (r *The righteous*, ſaith he, *periſheth, and no man conſidereth it*,) yet in truth it is not ſo: all ſ *worldly imployments* indeed are *ſuſpended* and *surceaſed* with them, but they t *reſt in their beds*, and they u *live unto God*.

Reaſon 3.

a Pſal. 3.5. Ἀναγκαῖον ὕπνον παύτα ἐγείρον ἔτι. ὃ δὲ γδάει τὰ θεῖα ἐνδέχεται. Ariſt. de Somn. c.1.
b Τί θάνατος; ὕπνος μακρότερος καὶ τῶν συνήθων. Chryſ. de ſtat. orat. 5. Stulte quid eſt ſomnus, gelida niſi mortis imago? Longa quieſcendi tempora fata dabunt. Naſo Amor. 2.9. c Iob 14.12. d 2 Pet. 3.10. e Iohn 11.24. Vere dormit, qia de morte, velut de ſomno erat ſurrecturus. Auguſt. de temp. 104. f Eſay 26.19. g Iohn 5.28.

3. *Sleepe* is but *for a time*; men are wont to a *awake* againe after a while; and b *death* is but a *ſleepe ſomewhat longer then ordinary*. c *Man*, ſaith *Iob*, *if he dye, ſhall not be awakened againe, untill* d *the Heavens be no more*. But then e he ſhall, at the *worlds end*, when he ſhall heare that voice of our Saviour, f *Awake ye that ſleepe in the duſt of the earth*, and g *all hearing it ſhall ariſe*.

Reaſon 4.

h ὠφέλιμον, ἢ διὰ τῦ ὕπνου ἀνάπαυσις. Ariſt. de ſomn. c.2. Hac reparat vires, membraq; feſſa levat. Naſo Ep. 4.
i 1 Cor. 15.42.44
k Pſal. 17.15.
l 1 Iohn 3.2.
m 1 Iohn 3.3.
n Coloſ. 3.4.

4. Men uſually *riſe from ſleepe*, h *refreſhed* with it, in better plight then they were when they layd them downe to reſt. So ſhall the i *faithfull riſe* againe *from death*, in farre *better plight* then ever they were while they lived here. k *When I awake*, ſaith *David*, *I ſhall behold thy face, and ſhall be ſatisfied with thine image*. For l then ſhall we become perfectly *like unto him*, not m in *grace* alone, but n in *glory*, too, *when we ſhall ſee him as he is*.

Uſe 1. for *Encouragement.*

o Εἰ δὲ δίδυμος θάνατον, φοβῦ καὶ ὕπνον. Chryſ. de ſtat. orat. 5. Τί γὰρ ὅτι θάνατος; ὅπερ ἡμῖν ὕπνον ἐπιδόσθαι. Ibid.

Now is *death* then but *as a ſleepe* to the faithfull? then firſt o why ſhould any faithfull, any friend

of

of Chriſt *feare death?* It is a *childiſh* thing for a man to be *afraid to put off his cloathes* and *go to bed*; and what is *death* more then a *ſtripping* of us, that we may lay our ſelves down to *reſt?* It is true indeed that in ſome *diſeaſes* even *ſleepe* it ſelfe is ſo [p] *reſtleſſe* and troubleſome to the ſick (it was [q] *Iobs* caſe ſometime) and they are ſo ill after it, that they are [r] *afraid* and loath *to ſleepe*: and ſo indeed * it is, or may well be, in this caſe with the wicked. But it is not ſo with the godly: they may well ſay with the Prophet, [t] *I ſlept, and my ſleepe was ſweet unto me.* The *ſleepe of death* is no dreadfull, but [u] *a ſweet ſleepe* unto them.

p κολαστήριον ἐστὶ θελγήτρου, ὁ ὕπνος. *Plut. de ſup.* ὕπνος χάτλιος. *Homer. Odyſſ. x.*

q *Iob* 7.14.

r *Quomodo intereſt in ipſis, qi quotidie dormiunt & exurgunt, qid qiſq; videat in ſomnis: alii ſentiunt læta ſomnia, alii torquentia, ita ut evigilans dormire timeat, ne ad ipſa iterum redeat: ſic unuſquiſq; hominum cum cauſâ ſui dormit, cum cauſa ſua ſurgit. Aug. in Ioan. 49.*

* *Mors enim peccatori finis eſt naturæ, non pœnæ. Ambr. in Luc. l.7.c.19.*

ſ *Ierem.* 31.26.

t ὡδὲ δ' ἀμβρόσιος κίχυθ' ὕπνος. *Iliad.6.* Τὸν ὕπνος ἔχει γλυκερός *Ibid.x.* & *Il.β.* ὑπνῶν μολπὴ ὕπνος. *dulcis quies mortis. Ambr. de bon. mort. c.8.*

u *Vſe* 2. for *Comfort.*

Secondly, is *death* as *a ſleepe*, and ſuch a ſleepe, to the faithfull? [a] there is no cauſe then to *mourne* and *take on* for ſuch *deceaſed*. We reade of a people that [b] uſed to *houle* and keepe an hideous coile every day at the *ſetting* of the *Sunne*, as if they feared he would never *riſe* againe. Would wee not condemne ſuch of extreame *folly?* or would we not deeme him little better then *a mad* man, that ſhould ſtand *weeping* and wringing his hands over one that were falne *aſleepe*, as ſuppoſing he would never *awake* againe? Yet the like doeſt thou, when thou doeſt ſo over the *dead*: ſince that they are but in *a deepe ſleep*. [c] *They are fallen aſleepe in Chriſt.* And, [d] *I would not there-*

αἱ διὰ τὰς τελευτῶντας ἀλγεῖς, ἄλγει χὴ διὰ τὰς κοιμωμένους. *Chryſoſt. de ſtat. orat. 5.*

b *De morib. gent. Autor. incertus.* ὦ τῆς νήκεως, ἀλλ' ὡς ὕλιος ἕδυς. *Theod. de Chryſoſt. orat.3.*

c 1 *Cor* 15 18.

d 1 *Theſſ.* 4.13. *Contriſtemur in noſtrorum mortibus, de neceſſitate amittendi: ſed conſolemur, de ſpe recipiendi, ideo enim dormire dicuntur, ut cum dormientes audimus, evigilaturos nos deſperemus. Aug. de Verb. Ap.* 32.

fore, ſaith the Apoſtle, *that you ſhould be grieved and ſorrow for thoſe that be* [e] *aſleepe, as men that have no hope, as if you thought they would never awake againe.* For [f] *thoſe that be aſleepe in Chriſt, will God awake, and bring againe together with Chriſt.*

e *Dormientes appellavit, qia reſurrecturos prænunciavit. Aug. in Ioan. 49.*

f *1 Theſ 4.14. Manet ergo eorum vita, qos manet reſurrectio. Ambr. de obit. Valent.*

Vſe 3. for Confirmation

Thirdly, this may helpe to *ſtrengthen* [g] our *faith* in the aſſurance of the *reſurrection of the dead. Auguſtine* ſpeaking of thoſe words of our Saviour, [h] *The Damoſell is not dead, but ſleepeth:* [i] *ſhe ſleepeth indeed,* ſaith he; *but to him who is able to awake her.* So, [k] *Lazarus ſleepeth* here, but to *Chriſt,* who [l] was able to awake him, and [m] to raiſe him up againe with a word. *He ſleepeth,* ſaith he here: *but I go to awake him.* And indeed as eaſie a thing it is for *Chriſt* with *a word* to *raiſe* out of this *ſleepe,* not [n] *Lazarus* alone, but [o] all thoſe, that ſhall be found *deceaſed* at the [p] laſt day, as for any of us [q] by making a noiſe to *awake* any one that lyeth *faſt aſleepe.*

g *Somnus mors dicitur, propter futuram reſurrectionem, velut evigilationem. Auguſt. Ep. 110. c. 32. Ideo mortuos conſuevit Scriptura dicere dormientes; qia evigilaturos, id eſt, reſurrecturos vult intelligi. Idem in Pſalm. 87. Quæ enim dormientes ditantur niſi qia die ſuo reſuſcitantur? Idem de verb. Dom. 23. Cum evigilaverit corpus, reddituum officiis ejus, reſurrectionem tibi adfirmat. Ita per imaginem reſurrectionis fidem initiaris, ſpem meditaris, diſcis mori & vivere. Tertullian. de anim. cap. 25.* h *Matth. 9 24.* i *Dormiebat: ſed illi, qi poterat excitare. Aug. de verb. Dom. 44.* k *Sororibus mortuus erat; Domino dormiebat, hominibus mortuus erat, qi eum ſuſcitare non poterant: nam Dominus tanta eum facilitate excitabat de Sepulcro, quanta tu non excitas dormientem de lecto. Auguſtin. in Ioan. 49.* l *Iohn 11.43,44.* m *Mortuos tanqam è ſomno ſuſcitavit. Martial. Epiſt. 2. Sect. 1.* n *Tardius qis de ſomno ſuſcitatur, qam Lazarus de monte. Auguſt. de temp. 104.* o *Iohn 5.28. Omnes planè ei, qi poteſt excitare, dormiunt. Nemo tam facilè excitat dormientes in lecto, qam Chriſtus mortuos in Sepulchro. Auguſt. de verb. Dom. 44.* p *1 Cor. 15.52.* q *1 Theſ. 4.16.*

Vſe 4. for Admonition.

Laſtly, is *death as a ſleepe?* We have that daily then

then before our eyes that may *minde us of death.* r Our *ſleepe* is a lively *embleme* of it: [f] *ſo oft*, ſaith he, *as thou layeſt thee downe to ſleepe, and awakeſt againe from ſleepe: ſo oft, in a ſimilitude*, as the Apoſtle [t] of *Iſaac, thou dyeſt, and riſeſt-againe from the dead.* And well were it for us, could we take occaſion thereby daily ſo to [u] *minde our end*, that we might live [x] in a continuall *expectation* of it, and a continuall [y] *preparation* for it.

r *Somnus mortis imago. Naſo amor. l. 3. el. 9. Speculum mortis ſomnus & exemplar. Tert. l. de anim. c. 34. Proponitur tibi corpus avicâ vi ſoporis elſum, blandi quietis proſtratum, immobile ſitu, quale ante vitam jacuit, & quale poſt mortem jacebit, ut teſtatio plaſticæ & ſepulturæ, expellans animum quaſi nondum collatam, & quaſi jam ereptam. Ibid. cap. 43.* f *Quoties dormis & vigilas, toties moreris & reſurgis. Petr. Chryſolog. Ser. 59.* t *Heb.* 11.19. u *Deut.* 32.29. x *Iob* 14.14. y *Pſal.* 90.12.

The laſt point is, that *Point* 5.

This friendſhip beweene Chriſt and the faithfull never faileth.

It *ſurceaſeth* not in *death*, but *ſurviveth* their *deceaſe.*

So here, [a] *Lazarus is dead*, and yet, *our friend* ſtill, ſaith *Chriſt*, and of *Abraham*, *God*, when he had beene many hundreds of yeares *deceaſed*, [b] *Abraham my friend.*

a *Verſ.* 14.

b *Eſay* 41.8.

And no marvell. For,

1. Neither doth *Chriſts love* to them, nor theirs to him *ſurceaſe*, at their *deceaſe.* He *ceaſeth* not then to *love* them ſtill: for [c] *whom he loveth he loves for ever.* Nor do they *ceaſe* then to *love* him: nay they love him more then, then ever before, better then, then ever they did, or could do: they never did or could love him ſo well as then, when the grace of [d] *love*, as [e] all other, comes to be *perfected* in them. *Reaſon* 1.

c *Iohn* 13.1.

d 1 *Iohn* 4.17, 18.
e 1 *Cor.* 13.10.

Reaſon 2. 2. So far is it from this, that *death* ſhould *breed* any *enmity*, or *infringe* that *amity*, that is between Chriſt and them, that it *removeth* utterly all the *reliques* and remainders of that, [f] that at firſt bred an *enmity* betweene God and them, and maketh ſome [g] *breaches* betweene them now and then, while they live here, to wit, [h] *ſinne* and *corruption*; which *ſanctification* indeed eateth out here by degrees, but *death* utterly deſtroyeth.

f Coloſ. 1.21.
g Eſay 59.2. & 57.17. & 54.7,8.
h Rom. 7.24. & 6.7.

Reaſon. 3. 3. Chriſt and the faithfull, they *part not in death*. [i] *The Lord do ſo to me & more too*, ſaith *Ruth* to *Naomi*, *if ought but death do part thee and me*: and it is a ſolemne clauſe in our *eſpouſals*, *till death us* [k] *do part*. But it is more then ſo betweene this loving couple; betweene the faithfull ſoule and Chriſt. As *David* ſaith of *Saul* and *Ionathan*, [l] *they are lovely and amiable either to other in their life, nor are they divided and ſundred in death*. [m] *The ſword and death* may *ſever the Chriſtian mans head from his body, and his body from his ſoule*: but *neither* [n] *ſword nor* [o] *death can ſever him either from his head Chriſt, or from the love of God in Chriſt*.

i Ruth 1.17.
k So ſhould it be read, not, *depart*.
l 2 Sam. 1.23.
m Mark 6.16,27.
n Rom. 8.35.
o Rom. 8.38,39.

Reaſon 4. 4. *Death bringeth* [p] *Chriſt and the faithfull neerer together* [q] then ever: it bringeth them to a [r] more *entire* & *immediate communion* either with other, to [t] *a fuller fruition* either of other.

p Philip. 1.23.
q 2 Cor. 5.6.
r 2 Cor. 5.8. Apoc. 14.4. 1 Theſ. 4.17.
ſ 1 Cor. 15.28.

Uſe 1. for *Exhortation*. Firſt then would'ſt thou have *a ſure friend*, *a conſtant friend* both *to thee and thine*, one that may ſtand by thee and ſtick to thee, when all other may forſake thee, yea of neceſſity muſt leave thee? Make *Chriſt thy friend*, and [a] *he will never leave thee*, though [b] all others do, when all others ſhall.

a Gen. 28.15. Ioſh. 1.5. Heb. 13.5.
b 2 Tim. 4.16,17.

ſhall. [c] *Your wordly friends*, ſaith *Tertullian*, writing to the *Martyrs* in priſon, *tooke leave of you, and left you at the priſon doore*: but [d] *Chriſt your beſt friend went in with you.* So thy wordly friends, yea all other thy friends will ſhake hands with thee and leave thee, if not before, yet at the [e] *poſterne gate* of this life, either at their *death*, or, at furtheſt, at thine: but if thou haſt made *Chriſt thy friend*, he will never leave thee, he will for ever be thy friend, unto death, in death, and after death, unto all eternity.

c *Ad limen carceris deduxerunt vos.* Tertul. ad Martyr. c. 2.

d *Vobiſcum carcerem intrauit.* Ib. c. 1.

e *Mundi hujus poſtica mors.* Perald. Sum. de vit.

Yea, haſt thou made *Chriſt thy friend?* He will continue ſo [f] not to *thee* only, but to *thine* alſo for thee. It troubleth men many times (and well may it, conſidering [g] the untruſtineſſe and unfaithfull dealing of many *profeſſed friends*) upon their *ſicke*, and as it may fall out, their *death-beds*, to think whom they ſhould intruſt with their charge, their *children*, if God ſhall call them away. This may well eaſe in part the minde of the godly man in this caſe: *Chriſt Ieſus thy friend* he will undertake the charge of them, he will be a *truſty friend* to thee as well when thou art gone, as while thou art here. [h] *Who is there left*, ſaith *David*, of *Ionathans iſſue, that I may ſhew kindneſſe unto for Ionathans ſake?* Nor could *Davids love* to his friend *Ionathan ſurviving his deceaſe*, prevaile more with him, to move him to deale kindly with thoſe that he left behinde him, then *Chriſts love* will with him towards thoſe that have been, yea that are ſtill, though *deceaſed, his friends*, to cauſe him to deale friendly.

Vſe 2. for *Conſolation.*

f *Gen.* 17. 7. *Exod.* 20. 6. *Pſal.* 37. 25, 26. & 115. 13, 14.

g Σπάνιον ἀρ' ἦν φίλοις φίλοι. Τύμβῳ γὰρ ὅδε εἰς πρὸς ἀνθρώπων φίλῳ. *Eurip. Stob.* c. 127.

h 2 *Sam.* 9. 1.

1. Esay 41.8.

Vse 3. for Imitation.

ly with those whom deceasing they leave here behinde them, or at their decease commit unto his charge. It is the *Argument* that *God* useth to his people, to encourage them to depend upon him, not doubting of the continuance of his kindnesse to them, [i] becausse they were *the seed of Abraham his friend.*

And herein let us learne to *imitate*, our both Lord and friend, *Iesus Christ*. [k] Let not our *friendship* to the faithfull *deceased dye with them*: [l] as the manner of the *world*, and worldly men is: but let us make it to appeare, that it *lives* and *survive*th still with us; by [m] *apologizing* for them, and maintaining of their *credit* and good name, if need be; [n] by faithfull *discharge* of any *trust* reposed in us by them; and [o] by a ready performance of all *friendly offices* unto those they leave behinde them. Let us shew it then, I say, and [p] then most, when there may be [q] most need of it, more it may be, then while they yet survived: that so it may be said of us, as [r] she sometime of *Boaz*, that we *cease not to shew kindnesse both to the living and to the dead*; as [s] *a true friend* indeed will do.

k ἦκιν πὸδ' αἰσχρὸν, εἰ βλέπον-τι φίλῳ χρώμεθ', ἐπὶ δ' ὄλωλε, μὴ χρώμεθ' ἔτι; Eurip. Hecub.

l Φεῦ, τὸ θανόντ' οὐ παχεῖα τοῖς βροτοῖς χάρις διαῤῥεῖ, κοὐ προδοῦσ' ἁλίσκεται; Soph. Ajac. Θανόντ' ἀνδρὸς πᾶς τις ἀπόλυται χάρις. Stesichor. Οὕτις ἀιδοῖ μιν' ἀζῶν, καὶ προ-τυφθεμ', θανὼν γίγνεται, χάριν δὲ μᾶλλον, τὸν ζῶντ' ἐστόχευεν ζωοὶ ἀν-θρώπου κάτα τὸν θανόντα χρεών. Archiloch.

m Inimicitiæ quoq; susciipiendæ sunt propter amici innocentiam, cum restiteris vel respondeaeris, quando amicus arguitur & accusatur. Ambr. offic. l. 3. c. 16.

n Οὐκ ἂν προδοίην, κἀπερ ἄλυχον, φίλον. Eurip. Dion. Prus. orat. 37.

o Τὴν αὐτὴν εὔνοιαν, ἣν περὶ τὸν ζῶντα εἶχον, δίκαιον εἶναι νομίζω καὶ πρὸς τοὺς παῖδας αὐτὸν φέρεσθαι. Demosth. Epist. 3. Χρὴ γὰρ τοὺς παῖδας, ὥσπερ τὴν οὐσίας, οὕτω καὶ τὴν φιλίας τὴς πατρικῆς κληρονομεῖν. Isocrat. ad Demon. Amicitiæ parentum recte in liberos transferuntur, ut charitas semel inita successoribus eorum hereditario jure proficiat. Symmach. l. 7. Ep. 87. Religiosa cura est, qæ amicorum liberis exhibetur. Idem. l. 9. Ep. 31. Ad posteros amicos nunc curam transferre debemus; ne fides cum hominibus interisse videatur. Id. l. 9 Ep. 45.

p Θανόντα μᾶλλον ἢ ἕλκοντ' ἔξω φίλον. Eurip. Iphig. Taur. Ἀπόντι (θανόντι) μᾶλλον εὐχαριστέον ποιεῖ. Τὸ δὲ πάρεστι (βλέποντι) γίνετ' εὐπρεπέστερον. Menand.

q Κἄπειτα πράξαι πολλὰ ἐγὼ, φίλης ἐμὲς θανόντας εὖ δρῶν, ἢ φίλον, μάλιστα δεῖ. Eurip. Herc. fur.

r Ruth 2. 20.

s Φίλος δ' ἀληθὴς ἦν, φίλος παρεῖσί τε καὶ μὴ παρῇ, ὢν ἐμφανὴς ἢ πολύς. de Capaneo Eurip. Supplic. Caduca enim & fragilis affectio est, qæ non & amicorum liberos amore propagato complectitur. Symmach. l. 9. e. 31.

And

And ſo much for my *Text*, and the *Points* of *Inſtruction* obſervable out of it.

Let me now crave your patience a little further, for the *Application* of it, and that that hath beene delivered out of it, to the preſent occaſion.

Of our deceaſed Chriſtian Brother therefore, Mr. *Iohn Parker*, whoſe remaines are at this time to be laid up in [a] *the boſome of the Earth*, as *in* [b] *a bed of reſt*, I may well ſay, as in the words, ſo in the name of our Saviour, *Our friend Lazarus ſleepeth*. For he was indeed *a Lazarus*, though not in name, yet in truth, one that made *God his aide*, his helpe, his ſtrength, his ſtay. Nor was he leſſe *a friend to Chriſt*, and to *all* that were *Chriſts*; to his *Miniſters*, to his *members*; yea to *all for Chriſt*, with this aime, either to *bring* them *on unto Chriſt*, or to *build* them *up in Chriſt*.

And he was indeed [c] *a man of a thouſand*; yea ſuch an one for *a private man*, [d] as among *many thouſands*, I ſuppoſe *few* to be found that might every way match him. For thoſe things that are wont to be [e] *ſeverally eminent* in others, were in an [f] *eminency* more then ordinary [g] *combined* together in him.

ὡς τῶν ἄλλων ἕνα ἕκαστον Idem in Baſil. g Ἄλλοι μὲν ἄλλό τι κατορθοῦσιν. ἅπαντα δ' ὑπῆρξε τοῖς ἐπιλαβέσθαι τοῦ ἀκροτάτου. οὗτος ὅτου δεῖ παντὸς ἀφικέσθω, ὡς εἷς φιλοτιμία τις φύσεως. Id. ib.

He was one of *a ſweet* and *ſociable diſpoſition*; of *a meek and an humble ſpirit*; *juſt and upright in his dealings*; *faithfull in his truſts*; *firme and ſure of his word*; *of a pittifull heart*; *of a bountifull hand*; truly [h] *religious*, *without ſuperſtition or oſtentation*;

Teſtimony given to the Deceaſed.

a *Terra noviſſimè complexa gremio jam à reliquâ naturâ abdicatos tum maxime, ut mater, operiens*, Plin. l. 2. c. 63.

b Eſay 57. 2.

His diſpoſition in general.

c Eccleſ. 7. 28.

d *Qualem vix reperit unum Millibus è multis.* Auſon. idyl. 16.

e Ἄλλος ἄλλο τι κατορθοῖ, ὡς ἑκάστου θεοῦ χάρίσμά τινος ἠξιωμένος ἕκαστος. Greg. Naz. in Patrem.

f Ποῖον εἶδος οὐκ ἐπῆλθε τῇ ἀρίστῃ, μᾶλλον δὲ ποῖον οὐ μεθ' ὑπερβολῆς, ὡς μόνον; ὅτου μὲν ἅπαξ ἐπῆλθεν, ὡς οὐδεὶς ἦν. ὅτου δὲ εἰς ἄκρον ἔπεσον, ἅπαντα δ' ὑπῆρξε τοῖς ἐπιλαβέσθαι τοῦ ἀκροτάτου. Id. ib.

In Particular.

h Εὐσεβὴς χωρὶς δεισιδαιμονίας. De Pio Marcum Imp. l. 6. Sect. 30.

zealous in an high degree, but *with ſpirituall diſcretion*; *induſtrious in his Calling*, (one that *abhorred idleneſſe*) yet ſo as his *ſedulity* therein ſhould *not withdraw him from due attendance on better things*; *of a good underſtanding*; *a ſound judgement*; *a tender conſcience*; *a circumſpect cariage*; *a ſtrict courſe of life*, *yet without auſterity or cenſorionſneſſe*: in a word, *of a wiſe and prudent temper in all things.*

i Plut. in Precept. politic.

I remember a ſtory in [i] *Plutarch* of an *Artiſt* at *Athens*, who being called among others to the undertaking of a piece of work for the publick, when one of his fellow-workmen had made a long ſpeech, to ſhew them in what manner he would do it, if they would put it into his hands, he being a man of *few words*, but of *good skill*, ſaid no more but this, [k] *As this man hath ſaid it, ſo will I do it.* To apply it to our purpoſe. We have ſpoken much, of the *duties* that are required of all thoſe that *profeſſe friendſhip with Chriſt*; their *faithfulneſſe* to him, their *obſervance* of him; their *obedience* to him; their *loving what he loveth*, *loving whom he loveth*; and the like. Now of this our brother we may well and truly ſay, *What we have ſaid, he did: he made good all we have ſaid in a methode, in a manner, in a meaſure more than ordinary.* And for the making good of what I ſay, that which I ſhall deliver unto you, ſhall be the moſt of it, out of his own *remembrances*, (for he kept *journals* as well of his *ſpirituall eſtate* and *employments*, as of his *worldly reckonings* and *affaires*) and the reſt either from mine own *knowledge*, or the credible *relation* of thoſe that converſed

k Ὡς ὁ τῆς ἔιρηκεν ἐγὼ ποιήσω.

verſed moſt conſtantly and inwardly with him.

When it pleaſed God to bring him firſt *acquainted with Chriſt*, and to diſcover unto him the vanity of thoſe courſes that he had formerly taken; albeit he had a great meaſure of *inward remorſe*, and was much humbled for the ſame, and he was now *reſolved* upon *a new*, and that *a ſtrict* courſe of *life*; yet it troubled him not a little, that he could not *ſhed teares*, as he deſired, for his ſinnes, and his fore-paſſed exceſſes; that which made him ſomewhat doubtfull therefore of the *ſincerity* of his then preſent *repentance*: nor did he leave earneſtly begging of this grace and favour at Gods hands, untill it pleaſed God to vouchſafe it in great abundance unto him. In which *teares* of his he profeſſeth that *he found more ſound comfort*, [1] *more hearty joy*, *more true contentment, then all his former mirth and jolity, ever did, yea then all the mirth and merry company in the world (and he knew by experience to his griefe what ſuch things meant) were able to afford unto any.*

His firſt Converſion.

1 Ἐμὰ δάκρυα χαρμονὰν φλέγει χάριν ἔχει ἢ λύπας. Eurip. Helen. ἡδονῆς λύπη τιμωτέρα, ἢ πανηγύρεως καὶ ἑορτὴ ἢ γέλωτος ἃ μᾶλλον δάκρυον. Greg. Naz. pro pauper. Πάσης κρείττων χαρᾶς κοσμικῆς ἡ τοιαύτη λύπη. Chryſoſt. in Phil. Hom. 15. Τὸ γὰρ δάκρυον τοῦτο ὀμφὴ καὶ πνεῦμα καὶ ἀπείσμα τι ἀρετῆς χαρᾶς. Baſil. Caſ. Hom. 4. πηγὴ ἀνθυμίας ἀφαίτου. λύπη ὑπερβαλλούσης χαρᾶς ἐφόδιον. Baſil. Caſ. Hom. 19.

Being now thus growne into ſome *intimacy with Chriſt*; that no *ſtrangeneſſe* by *neglect* might accrew betweene him and Chriſt, he was carefull to maintaine it by *a frequent* and *conſtant attendance* upon him in his *ordinances*, both in *private* and in *publick*. For his *ordinary addreſſes* unto God in *private*: he uſed *prayer* conſtantly, as [m] *David*, and [n] *Daniel*, *thrice a day*; *morning* and

Obſervance of Chriſt by attendance on him in his Ordinances.

Ordinary.
Private.

m *Pſal.* 55. 17.
n *Dan.* 6. 10.

evening with his *family*; and ſome other time of the day *a part*, either with his religious *conſort*, if ſhe were in the way, or in her abſence, *alone* by himſelfe. On the *Lords-day* his common courſe was, not as the manner of many. Yea the moſt, to lye longer in bed, and take their eaſe more on that day, then on others; but to *get up early*, that he might be *an houre* at leaſt, if not more, ſometime *two*, *in private with God*: after which he uſed to ſpend ſome time in *prayer with his family*: yet ſo, let me tell you, that the *publick* might not be drownd and ſwallowed up in the *private*; (for it was ever his ſaying, *that the private muſt yeeld and give way to the publick*) but that both he and his might be preſent in the *congregation*, as well at the publick *prayers* and *ſervice* of the *Church* as at the *preaching* of the *Word*: after which publick performances alſo, his conſtant courſe was at his returne home to *repeate with his family*, and preſſe upon them, (which well he could doe) thoſe things that had in publick been delivered unto them. And for the *Week-dayes*, *once* or *twice* at leaſt, ordinarily he frequented the *miniſtery* of ſome of thoſe of the beſt note about the City. And thus much of it I had from himſelfe (the reſt from thoſe that converſed familiarly with him) when ſome halfe a yeare or thereabout before his deceaſe, adviſing with me concerning ſome thoughts that he then had, of either *abandoning* or *abatement* of his *worldly employments*, *for the freer purſuit of ſpirituall things*, which he moſt eagerly thirſted after, he related to me in particular

Publick.

cular what *liberty* he had, notwithſtanding his then preſent *engagements* by his *trade* and *traffick*, for the proſecution of the better part.

This then was his *ordinary* courſe of *addreſſes unto God*, and *attendances upon Chriſt*. But beſides theſe he had *ſolemn days of humiliation* upon ſpeciall occaſions: and no buſineſſe of more then ordinary weight did he lightly undertake without ſome ſuch imployment. It is ſaid of *Cornelius*, o *Thy prayers and thine almes*, and p theſe two conſtantly concurred, as with q *Cornelius*, ſo with him: for the day after ever abroad he went with the *bag*, and no ſmall *ſummes* in it, to diſtribute, where he ſuppoſed moſt need was, or deemed moſt good might be done: for neither did hee r throw that he gave away, hand over head, but carried this, as ſ other his actions, t with an adviſed diſcretion: without which liberality is u nothing leſſe then that it beareth the name of.

Extraordinary Dayes of Humiliation.

o *Acts* 10.4.

p *Eſay* 58.6,7. *Qi vult orationem ſuam in cælum volare, ſociet ei duas alas, eleemoſynam & jejunium. Aug. de temp.* 59. *Ergò qi orat, jejunet: qui jejunat, misereatur: audiat petentem, qi petens optat audiri: auditum Dei aperit ſibi, qi ſuum ſupplicanti non claudit auditum. Eſurientem ſentiat, qi vult Deum ſentire quod eſurit: misereatur, qi miſericordiam ſperat: pietatem, qi quærit, faciat: qi præſtari ſibi vult, præſtet: improbus petitor eſt, qi quod aliis negat, ſibi poſtulat. Chryſolog. Serm.* 43. q *Acts* 10. 2. r ὃ χρὴ τὰς τῶν πενήτων δορὰς ἀδοκιμάστως πανέμεν. *Iſid. l.* 1, *Ep.* 44. *Collocare te vult Deus, qe habes, non proficere. Aug. de* 10. *Chord. cap.* 12. *Multi ſunt, qi non donant, ſed projiciunt. Senec. Ep.* 21. *Beneficia nec in vulgus effundenda ſunt: & nullius rei, minùs beneficiorum, honeſta largitio eſt. Senec. de benef. l.* 1. *c.* 2. ſ *Pſal.* 112.5. t *Erat, ſiqis exiſtimat facilem rem eſſe donare, plurimum iſta res habet difficultatis, ſi modo conſilio tribuitur, non caſu & impetu ſpargitur: habebit ſapiens ſinum facilem, non perforatum: ex qo multa exeant, nihil excidat. Senec. de beat. vit. cap.* 24. u *Ambitio & jactantia & effuſio, & qidvis potius quàm liberalitas exiſtimanda eſt, cui ratio non conſtat. Plin. panig. Beneficia ſi detrax. eris judicium, deſinunt eſſe beneficia, in aliud qodlibet incidunt nomen. Senec. de benef. lib.* 1. *cap.* 2.

Now as he had ſuch *times of ſolemne ſeeking to God*; ſo he kept *a due account of the ſucceſſe of his* Gratulation.

ſuits, and the returne of his *addreſſes:* and he had then accordingly, *ſolemne dayes of gratulation* and thankſgiving; on which the *bag* likewiſe with the *greater ſummes* walked, out of that *ſtock* and *ſtore*, of which anon, that he had ſet apart for ſuch purpoſes: that ſo the poor ſervants of God partaking with him in that wherewith God had bleſſed him, might bleſſe God for him, and together with him.

Obedience.
a Prov. 15.8. & 21.17. Eſay 1.11.14. & 66.3. Ier. 17.21.23. Ezek. 20 39.
b Coloſ. 1.10.
c Heb. 13.18.

Thus much then for his due and *diligent obſervance of Chriſt* and *attendance* upon him. Now for matter of *obedience*; ([a] without which all ſuch *obſervances* are but *loathſome*, nor acceptable, but *abominable* in Gods eye) he was one that [b] *in all things endeavoured to approve himſelfe unto God, deſirous*, as the Apoſtle ſpeaketh, [c] *to keepe a good conſcience in all things*. And indeed he was a man of a very *tender*, yea of a *ſcrupulous conſcience*, out of a feare to do ought, though unwittingly, that might be offenſive unto God. To which purpoſe I can truly teſtifie of him that he made many a journey over of purpoſe unto me (that which alſo firſt occaſioned mine acquaintance with him) to requeſt *reſolution* in ſuch *caſes* as ſeemed any whit *ambiguous*, [d] not daring to undertake them, till he knew what warrant there were for them, nor deſiring to deale in them, unleſſe he might ſee ſome good ground for what he did. In which kinde I know that he forbore diverſe things, becauſe they ſeemed doubtfull, which might in likelyhood have proved very advantagious unto him, and that few would have ſtuck at.

d *Iuxta illud R. Gamalielis in Dictis Patrum, c.1. Sect. 16.* הסתלק מן-הספק *Abſtineas te à re dubiâ. Illudq; cautiſſimi cujuſq; præceptum, Quod dubites, ne feceris. Plin. l.1. ep. 18. Siquidem benè præcipiunt, qi vetant aliquam agere, quod dubites, æquum ſitan iniquum. Cicer. offic. l.1.*

Againe,

Againe, becauſe he knew well, that though a man be never ſo *circumſpect*, yet [c] *in many things he may faile*, either in doing that he ſhould not do, or not doing that he ſhould, or not doing it as he ſhould; that he might not therefore runne far behindhand with God, he had his *nightly exerciſe*, as he tearmeth it, both in his *remembrances*, and (where he ſeriouſly commendeth it alſo to his) in his *Will*: [f] wherein having *withdrawne himſelfe* apart, he uſed to *take a ſtrict ſurveigh and account of his employments the day paſt*: to the end that if he found ought therein amiſſe, he might *humble* himſelfe for it, and by *renewed repentance* make up the *breach*; if he found nothing, he might yet, with [g] *David, crave pardon for his hidden tranſgreſſions*, and *bleſſe God for his direction and* [h] *preſervation* ſo far forth. And yet beſide this, he had his *weekly*, *monethly*, and *yearely times of account*, not for his *worldly*, but for his *ſpirituall eſtate* and condition, to [i] *examine* how therein it fared with him, and how he either thrived or paired in it.

Examination.

c Ἁμαρτάνει τὶ καὶ σοφῶν σοφώτερος. Æſchyl. ap. Stob. cap. 3. Τὸ μηδὲν ἁμαρτάνειν ὄντως ὑπὲρ ἀνθρωπον, καὶ μόνου θεοῦ. Greg. Naz. in Patr. Ἀπλετου δὲ τῶν πολλῶν μέν, ἀλλὰ καὶ τῶν ἀείων ὁ μῦθος. ὡς μόνου ἂν εἰη τοῦ θεοῦ τὸ παντελῶς ἀναμάρτητον. Idem in Baſil. Iaues 3. 2. Non in uno ſed in multis neceſſe eſt offendere dicit. Aug. Ep. 29. Non dixit, offenditis, ſed offendimus, inquit, in multis, præmiſit; omnes ſubjunxit. Beda.

f Iuxta illud Pythagoræ monitum. Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσπεσεῖν, Πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν. Πῆ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη. Laert. in Pythag. Plut. de ſuperſtit. & de Curioſ. Epictet. diſſert. l. 4 c. 6. *Non prius in dulcem declinat lumina ſomnum, Omnia quam longi tranſegerit acta diei, Qua prætergreſſus? quid geſtum in tempore? quid non? Cur iſtifacto decus abfuit, aut ratio illi? Quod mihi præteritum? cur hæc ſententia ſedit, Quam melius mutaſſe fuit? Quid volui, quod nolle bonum fuit? utile honeſto, cur malus anteſtuli? --Sic dicta per omnia ſaclag, Ingrediens, artoq; à veſpere cuncta revolvens, Offenſus pravis, dat palmam & præmia rectis.* Auſon. idyl. 16. Idem de Catone Cicero de Senect. de Sextio Seneca de ira l. 3. c. 36. de ſe idem ibid. de Chriſtianis quibuſdam Climacus Scale grad. 4. Vide Chryſoſt. Tom. 8. orat. 10.

g Pſal. 19.12. h 1 Sam. 25.32,33. i Pſal. 119.59.

And thus much, as for his *obſervance of Chriſt*, ſo for his *obedience unto Chriſt*; his *deſire* and *endeavour*

deavour not to faile in any office required of him, and his *care to finde out* wherein he might *faile*, and to *amend* what he *found amiſſe*.

But may ſome ſay, you told us ere while among other things, that *thoſe that are Chriſts friends muſt ſhew their love to Chriſt, in loving thoſe that he loves, in being friendly, and doing good, unto thoſe that are his.*

Beneficence.

Why? this was one of the principall flowers, in that Garland of graces, wherewith it pleaſed God to crowne and adorne this our Brother. In other things he excelled others, [a] in this even himſelfe. What faithfull *miniſter* of *Chriſt* did he not *entirely* [b] *love, and affect?* What faithfull *member of Chriſt*, though never ſo meane, did he not [c] *honour and reſpect?* Neither was this his *love* and *reſpect*, [d] *verball*, or [e] *complement all*, but *active* and *reall*, ready largely and liberally to manifeſt it ſelfe at all occaſions, upon the leaſt intimation and ſignification made to him, as my ſelfe at diverſe times have had experience, and that even there * where no motion at all hath beene made to him for them, but he had come occaſionally to underſtand of their wants and neceſſities.

a ἑαυτῦ κρείττος. *Eurip. apud Plut. in Gorg. & Alcib. 2. & Plut. Sympoſ. l. 1. c. 4. & l. 2. c. 1.*
b *1 Theſ. 5, 12, 13.*
c *Pſal. 15. 4.*
1 Pet. 2, 17.
d *1 Iohn 3. 18.*
e *Iames 2. 15, 16.*

* *Quod de Athenienſ. Ariſtides.* ἓν τοῖς νῦν, ἔφασαν τὴν ἐπιδημίαν τῶν ἓν ἄστει δεομένων.

Tenth of yearly gaine for the Poore.

At his *firſt* effectuall *call*, among other things he then reſolved upon, this was one, to ſet apart every yeare a *tenth* of his *gaine* for the *reliefe* of the *poore* (and that beſides his tithe to God.) And will you know the *reaſons* that induced him thereunto? you ſhall have them out of his own *memorials*, and moſt in his own words.

Reaſon. 1. Firſt, *to ſhew his love and his thankefulneſſe unto God;*

God; as [f] for *raiſing him from a meane condition*, having leſſe then fifty pounds to begin withall at firſt, *to that wealth* that then he had; ſo more eſpecially for [g] his *ſpirituall goodneſſe* to him, in *electing* him, *redeeming* him, *reclaiming* him, [h] *remitting* his *ſinnes*, and *receiving* him to *grace* and *favour in Chriſt*.

f Gen. 32. 10.

g Ephſ. 1. 3, 4.

h Pſal. 103. 1, 4.

Secondly, becauſe he conceived, that this *diſtribution of almes* would be *an excellent meanes of keeping him from being proud and high-minded*, [i] a *vice* that uſually followeth *wealth*; for when in the *exerciſe* of this *gift* he ſhould behold ſo many lamentable creatures, ſome blinde, ſome lame, ſome ſore, ſome diſeaſed, ſome hunger-ſtarved, having death in their faces either through famine or other wayes, it would miniſter him occaſion of theſe and the like thoughts. [k] *Why am not I as this lamentable creature? Or why is not this lamentable creature as I am? What makes the difference betweene me and him, but the mercy of God only more in this kinde to me then to him?*

Reaſon 2.

i 1 Tim. 6. 17. Τὸν πλοῦτον ἐκ ἐπαρίας μητέρα. Iſidor. l. 3. ep. 322. *Ante omnia nihil eſt quod ſic generant divitiæ, quomodo ſuperbiam: omne pomum, granum, fruſtus, lignum habet vermem ſuum: iſius eſt vermis mali, alius pyri, alius fabæ, alius tritici: vermis divitiarum ſuperbia. Aug. de verb. Dom. 5. & homil. 15. Primus vermis divitiarum ſuperbia. Idem de temp. 205.*

k *Sicut ruſticus quidam ab autore Anonymo bufone conſpecto lachrymas ubertim fudiſſe refertur, hac conſideratione motus, potuiſſe eundem, qi hominem fecerat, ipſum, bufonem ejuſmodi feciſſe. Greg. Naz. pro pauper.* Δός τι τῷ θεῷ χαριζόμενον, ὅτι πᾶν ἐυπρεπὲς δυνάμενον ἄγειν, ἀλλ' ἐ τῶν ἐυπρεπῶν ὄντα, ὅτι μὴ βλάπτης εἰς ἀλλοτρίας χεῖρας, ἀλλ' εἰς τὰς σὰς ἔτι ἔχων. 1 Cor. 4. 7.

Thirdly, it would [m] *occaſion many to bleſſe God, and to pierce the Heavens with their prayers*, and indeed in giving to any his word was uſually, [n] *Praiſe God*: or when he ſent to others, as to my ſelfe ſometime, any ſumme to be diſtributed among poore people, his manner was to adde

Reaſon 3.

m 2 Cor. 9. 12, 13.

n Hæc eſt κοινωνία, καὶ πρᾶξις σὺν μνήμῃ θεοῦ. *Mart. Imp. l. 6. ſ. 7*

in his lines accompanying it, *will them to praiſe God for it.*

Reaſon 4.

Fourthly, he conceived he ſhould be *no ſmall gainer by ſuch gift.* And ſhall I tell you from himſelfe, what the gaine he meant, was? He conſidered, he ſaith, *what* ° *comfort would accrue to ſuch poore ones by his gift: and what a joy muſt it needs then be unto him,* (yea and *no ſmall* ᵖ *honour* it is indeed, if it be rightly conceived) *to be an inſtrument of ſuch comfort to any member of Chriſt?* I might well adde, and *to* ᵠ *Chriſt in them.* This therefore ʳ he conſtantly ſet apart: and out of this *treaſury* it was, that upon the forenamed occaſions he ſo liberally diſpenſed. That which being caſt up, amounteth to *many hundreds*, a greater ſumme then for ſome conſiderations I think meet to expreſſe: and yet what beſide he *freely beſtowed* upon his *kindred* and *allies*, is deemed to amount to as great, yea *a greater ſumme* then it. Nor do I reckon what over & above all this alſo went out of his *poores purſe*, which *he never carried out empty*; that he might ˢ *ever be doing good*; that which he much deſired and moſt delighted in, *bleſſing* and *praiſing God*, in his re-

° Philem. 7.

ᵖ Γενοῦ τῷ ἀτυχοῦντι θεὸς, τὸν ἔλεον θεοῦ μιμούμενος. οὐδὲν γὰρ οὕτως, ὡς τὸ εὖ ποιεῖν, ἄνθρωπος ἔοικε θεῷ. Greg. Naz. pro paup. Μίμησαι διὰ ταῦτα θεοῦ φιλανθρωπίαν. τοῦτο ἔχει μάλιστα θεῖον· ἄνθρωπος. Idem ad cives ſuos de præſid. irâ.

ᵠ Matth. 25. 40. Τίμα τὸν ποιήσαντα, ὁ ἀφείπων τὸ πόιημα. Greg. Naz. pro pauper. χρεῶν συκοφάντης, τρίφυσιτε, τὸν πλοῦτον τρέφων. Idem in tetraſt. Chriſtus accipit, qui dedit: ille accipit, qi unde dares dedit. Aug. de temp. 50. Ipſe ſe dicit accipere, quod pauperibus datur. Sibi collatum prædicat, quod in pauperis manu ponitur. Idem hom. 47. Quid in terrâ jacentibus porrigis, in cœlo ſedenti datis. Greg. in Evang. 40.

ʳ 1 Cor. 16. 2.

ſ Gal. 6. 9. χρὴ μὴ τι παυσόμεθα εὐεργετοῦντες τοὺς δεομένους. Plut. de Sen. polit. & conjug. Cœlo. Hoc eſt quod Marc. l. 12. Sect. 29. ἁπλῶς εἰπεῖν τὸ ζῆν, συγχαίρουτα ἄλλοις, καὶ ἄλλων ἀγαθοῖς, ὡς μηδὲν τὸ βραχύτατον διάστημα ἀπολείπειν. t. Εὐφραίνει τὸ εὐεργετεῖν. Marc. Imp. l. 7. Sect. 13 & l. 6. Sect. 7. Ἐνὶ τόπῳ χρὴ προσανατεθῆναι, τῷ τοῦ πράττειν κοινωνικῆς μεταβαίνειν ἐπὶ πρᾶξιν κοινωνικήν. σὺν μνήμῃ θεοῦ. Idem. l. 10. Sect. 32. Ἀπὸ λαμπρῶν δεῖ ἄρχεσθαι λαμβάνειν, ὡς τοῦτο παθεῖν, ὅτι οἷόν τε τοῖς ἰδιώταις πράττειν ἔστιν, ἅπασι τὸ εὐεργετεῖν. Δίδωσιν ἥδιον, ἢ λαμβάνουσιν ἕτεροι. Greg. Naz. in bapt. χαίρουσι τοῖς ἐρωμένοις δοῦναι, ἢ παρ' ἑτέρων λαμβάνοντες. Plut. etolic. Τὸ γὰρ εὖ παθεῖν τοῦ εὖ ποιεῖν, οὐ μᾶλλον μόνον, ἀλλὰ καὶ ἧττον. Epicurus ipſe apud Plut. de vit. Epic.

membrances

membrances, that had [a] *given him ability and opportunity so to do:* it being one branch also of his *daily prayer,* that *as God increased him in wealth, so he would be pleased withall to encrease in him, wisdome, humility, and thankefulnesse, together with a constant and comfortable perseverance in that lovely grace of charity.*

[a] Τὸ δοῦναι ἱκανὴν ἀπόκρισιν τῷ πτωχῷ, ἢ εἰς ἄλλο τι χρήζουσι, μυλίπτου ἀκίνητα, ὃν ἐκτᾶται μοι χρήματα θεὸς ἵνα τοῦτο. Marc. l. 1. Sect. 17.

Yea but, *what got he, or gained he,* may some of you say, *by this his beneficence?* or *what was the fruit and effect of it?*

I answer. He esteemed it [a] *gaine enough to do any good:* and [b] *Gods acceptance* of this his *service* to be *recompence* sufficient. But yet it pleased God abundantly to *recompence* this his *beneficence* unto him, both with *outward* and *inward blessings.*

[a] ὐ δοῦναι χρείας ὁμοίως δωρεῦμαι ἀγαθοῖς ἀνδράσιν, ἀλλὰ πολὺ μᾶλλον παρ' αὐτῶν λαμβάνειν. Phalaris Ep. 17. & Ep. 119. Λαβόντες δώσειν τοῖς ἀληθείαις. Beneficium dando accepit, qui digno dedit. P. Syrus. Marc. l. 11. Sect. 4. Πεπόνηκά τι κοινωνικῶς; ἔχω ὠφέλημα. Τί πλέον θέλεις ἐκ πολίτου ἀνθρώπου, ἐκ ἀρχείου, ὅτι τὴν φύσιν τὴν σὴν ἢ ἐπεφάξας; τότε μισθὸν ζητεῖς; ὡς ἐκ ὀφθαλμὸς ἀμοιβὴν αἰτήσει, ὅτι βλέπει, ἢ ὁ πόδες, ὅτι βαδίζουσι. Idem lib. 9. Sect. 42. Μισθὸν γὰρ ἀνθρώπου τις ἀνθρωπον φιλεῖ; Plut. de effect. erg. fr. 4. ὁ δεῖ παρ' ἑτέρων μισθὸν ἀρνῆς λαμβάνειν, ἐδ' ὅτι χάρδει φιλεῖν; ὑλὲ γε μᾶλλον, ἢ τοὺ παῖδας ἡ γονέας ὅτι χάρδει φιλεῖν. Aristid. Panath. Ad beneficium non adducit cogitatio avara, nec sordida, sed liberalis, cupiens dare, etiam cum dederit, & augere novis ac recentibus vetera. Seneca de benef. lib. 4. cap. 14. b Hebr. 13. 16.

True it is indeed, that for some space of time, some *three* or *foure yeares* after that his *resolution* of setting a *tenth* apart for such purposes, *he thrived not, he found no increase,* nor came forward in the world, *as formerly he had done. Yet was he not thereby discouraged, nor did he forbeare to be bountifull* as opportunity was offered, and the necessity of poore people required it; but *he gave still with cheerefulnesse* and *comfort out of love unto*

Gods triall of him.

God, (I give you his own words) *freely leaving proſperity in temporall things to God his fathers good pleaſure; and conceiving* (ſo he ſaith) *that God in wiſdome and goodneſſe proſpered him not, thereby to try his ſincerity to him, and his charity to others: yea and that* [c] *he himſelfe might thereby have experience of his love unto God, his faith, patience, and conſtancy; nor would he forgoe thoſe evidences hereof, that thereby he gained, for ten thouſand times ten thouſand times more then they coſt him.* So that albeit he *proſpered not* in his *wordly eſtate*, yet even then alſo he *thrived much* in his *ſpirituall eſtate*, and in the *fruits* and *comforts* of it.

[c] Gen. 22.12. *Nunc cognovi, id eſt, cognoſcere te feci; ignotus enim ſibi quiſq; eſt ante interrogationē tentationis: latentq; hominem dilectionis & fidei ſuæ virtus, niſi experimento divino eidem innoteſcant.* Aug. in Gen qæſt. 57. & in Deut. 13.3. q. 19. & in Pſal. 58. & de Trinit. l. 1. c. 12. & l. 3. c. 11.

Bleſſing of him in his eſtate temporall.

But *from that time forward God abundantly advanced his eſtate.* (You heare him againe ſpeaking to you in his own language) *ſo that he found experimentally thoſe gracious promiſes of God true,* (and he citeth the places) *of his bleſſing of him that diſperſeth and diſpenſeth to the poore; of the repayment of that with intereſt, that is* ſo *lent to the Lord; of the finding againe after many dayes with increaſe the bread,* or [a] *bread-corne, that is caſt upon the face of the waters,* or [b] on the *land neare* thereunto, though it ſeeme *caſt away* for the preſent.

Pſal. 112.9. Prov. 19.17.

Eccleſ. 11.1.

a לחם *panem, id eſt, ſemen: ut* Pſal. 104.15. Iun.

b *Secundum aquas in locis irriguis, ac proinde feracibus.* Eſay 32.20. Iun.

But that, which is above all, and beyond all, it pleaſed God withall *to afford him ſuch evidences and aſſurances of his favour & love towards him, as whoſoever would buy from him by offer of the whole world and all the ſoveraignty thereof, he profeſſeth he would refuſe a thouſand ſuch worlds in exchange for them.* By meanes whereof, as he led [c] an *heavenly* courſe of *life* here on earth; ſo within his ſoule

Spirituall.

c ἐρέγιον πολίτευμα. Phil. 3.20. Quod Cypr. l. 2. ep. 4. *In carne adhuc poſiti vita vivitur, non preſentis ſeculi, ſed futuri.*

in

in ſpirituall joyes and comforts [d] he had *an heaven* here *out of heaven*. And this cheerefull and comfortable eſtate and condition continued with him to the end.

The neareneſſe whereof as preſaging before his departure into forraigne parts, whither his affaires drew him, he took a great deale of pains according to [e] *Eſaies advice* to *Ezechiah*, in the *ſetling* of his *eſtate*, and in *compoſing* of his *Will*. *Pliny* the younger ſaith, it was a received opinion and common conceit in his times, that [f] *mens laſt Wils and Teſtaments*, were *as looking-glaſſes*, in which a man might as cleerely deſcry and diſcerne the inward *diſpoſition* of their *minde*, as he may ſee their *bodily face* in *a glaſſe*. And ſuch indeed was the *Will* of this our deceaſed brother, all ſavouring of *piety*, all of *charity*, very lively reſembling and repreſenting his inward *diſpoſition*. Few *Wils*, I ſuppoſe, ſo compoſed, come into the *Office*: full of *ſpirituall, religious, holy, heavenly expreſſions*; full of *bleſſings of Gods name*, and *acknowledgements of his goodneſſe*, with *incitement* of others thereunto; full of *works* of *mercy*, *bounty*, and *charity*, as if he were but then beginning that work, which the moſt put off till then. Beſides large *Legacies* to not a few of his neare *kindred* and *acquaintance*, which I caſt out of this account. To the *poore Palatine exiles*, *fifty pounds*: to the *Towne* of *Leiceſter* for the uſe of the *poore Weavers* and *Knitters* there, *fifty pounds*: for the reliefe of *poore priſoners*, *one hundred pounds*: for the taking up in the ſtreets a certaine number of

d ἤδη τὸ τῆς μελλούσης αἰῶνος διαδοὺς τοῖς ἐλπίσι καρπούμενος. Greg. Naz. apol. ὁ γὰρ Χριστὸς ἐντρεφόμενος ἐλπίσι, καὶ περὶ τῶν μελλόντων θαρρῶν, ἐντεῦθεν ἤδη τὴν βασιλείας ἐγεύσατο. Chryſoſt. de ſtatuis. 2.

Preparation for his End.

e Eſay 38. 2.

f *Teſtamenta hominum, ſpecula morum.* Plin. l. 8. ep. 18.

His Will.

In it, His charity.

poore children, *Boyes*, and *Girles*, to be fitted for, ſent out to, and placed in the forraine *Plantations*, *three hundred pounds*: among his *poore ſervants*, *ſeventy pounds*: among *other poore*, left to the *diſcretion* of his *Executors*, *fifty pounds*: to this *poore man*, and that *poore Miniſter*, as they came then in his minde, to the ſumme of *forty and ſeven pounds*; which in all amounteth to *ſix hundred ſixty and ſeven pounds*.

g *Apoc.* 2. 19. This for his *charity*, [g] as freſh at laſt as at firſt, notwithſtanding his *charge*, that is wont to *coole charity* with many, but did not ſo with him.

His Piety. Now for his *piety*, and his *care* of the *continuance* of it with thoſe whom God had bleſſed him with or committed to his charge. It is reported of *Plato*, that when he had occaſion to go abroad, he uſed to give in charge to thoſe young men that lived with him, [h] *to ſpend their time during his abſence, in ſome uſefull imployments*: and bleſſed *Peter* the Apoſtle was carefull to take ſuch a courſe, that [i] *his Diſciples might after his departure remember and beare in minde thoſe things, that he had delivered to them while he lived.* In like manner was it with this our brother. As he was alwayes *carefull*, (therein a true *child of* [k] *Abraham*) to commend *piety* to his *people*, and to *informe* thoſe of his *family*, as well *ſervants* as *children*, how to *feare* and *ſerve God*: ſo in ſpeciall manner, at his departure beyond the ſeas, he aſſigned each of them, as their *abilities* and *capacities* were, what they ſhould learne of the *grounds* of *religion*, and *proofes* thereof out of *Scripture*, againſt his

h Ἄγε ὅπως εἰς καλόν τι καταδύσῃ τὴν σχολήν. *Plut. de Sanit. conſerv.*

i 2 *Pet.* 1. 13.

k *Gen.* 18. 19.

his returne. And yet more ſpecially for the better *continuance* of *piety* and godlineſſe in thoſe his *children* whom God had bleſſed him withall, and the inciting of them by his *example* and the fruit he had found in it, to a more *conſtant* and *cheerefull practiſe* thereof, he gave order in his *will*, to have all his *ſpirituall journals*, his *meditations* and *remembrances*, gathered together; digeſted and reduced into a methode, by ſome two godly *Divines*, unto whom alſo he hath aſſigned a very liberall conſideration for their paines therein taken: and ſeverall *Copies* thereof to be tranſcribed and made up for the uſe of each of his *Children*: that therein they might ſee him when he was gone, and [l] treading in thoſe *ſteps* that he had walked in before them, they might at length [m] arrive at that *end*, that he hath now attained to: which [n] the Lord in mercy grant they may. Thus both *living* and *dying*, yea as well *dead* as *alive* (though not *dead* indeed, but *alive* ſtill, *alive to God*, yea *alive to his* too) he deſired every way to doe good.

l Quemadmodum de Ptolemæo Theocr. idyl. 17.
—γράψω, ἔτι θερμὰ κονίῃ Στειβόμενα καθ' ἴχνια ποσσὶν ἑοῖσιν ἴχνεσι τοῖσι δὲ τόδε Καλλίστου, ὅστις ἐκ παλιρρόος χρηστῶν μεγαίρει, ἐς ταὐτὸν ἥλθε πᾶσι τεκνοῦσι τὸν τρόπον. Eurip. Helen.

m Heb. 13. 7.

n Quod Commodo Marci filio Ariſtides; Σὲ δέ, ὦ παῖ μεγάλου μεγαλίων, καὶ ἴχνεσιν ἔτι βαίνειν τοῦ πατρός. τοῦτο δέ, ὡς γε ἐν βραχεῖ πλεῖστον ἀφήκει.

What ſhall I need to adde ought concerning his *end*? It *is ſeldome ſeene, and* [o] *hardly*, ſaith one, *can it be, that one that hath lived ill, ſhould make a good end.* But [p] *it cannot be, that one* that hath *lived ſo well* ſhou'd *make any other then a good end.* Sure it was ſo with this our brother, by report of thoſe that were eye-witneſſes of it: full of *pious expreſſions* and *ſweet comforts* to the laſt; and that, even after that ſpeech failed him, but memory and underſtanding continued with him, by *ſignes* outwardly expreſſed, upon ſuch *paſſages* recited, as he had before given order to

His End.

o *Vix fieri poteſt, ut benè moriatur, qi malè vixerit.*

p *Fieri non poteſt, ut malè moriatur, qi benè vixerit. Aug. rom. de ver. & ſ. Hſpanis.*

to them about him to be read by him. Inſomuch that we may well with good probability ſuppoſe, that God in his holy wiſdome had ſo diſpoſed it, that he ſhould go over hence to make his end in that place, amids the *enemies of Gods truth and grace*, that thoſe that are ſeduced by them, might ſee *a pregnant prooſe* of the *power of piety*, in the *religious* and *comfortable end* of one deceaſing in that *faith* and *profeſſion*, in which thoſe *ſeducers* of them beare them in hand, that there is *no ſafety* or *comfort* to be had, either in *life* or in *death*.

In a word to conclude all with the words of my Text; *Our friend*, and *your friend*; *Chriſts friend*, and *the friend of all Chriſt his*, *ſleepeth*; his *ſoule* being entred into his *Maſters joy*, his body to be laid up in its *Chamber of reſt*; untill Chriſt come to *awake* him, and us altogether with him, to the eternall bliſſe of both. Let us all make that *uſe* of what hath been delivered, that we be thereby encited to *imitate* him in thoſe good things that we have, either ſeene in him, or heard of him, that ſo through Gods goodneſſe and his gracious acceptance of our godly endeavours, we may both *attaine* and *retaine* thoſe ſpirituall *joyes* and inward *comforts* that he *found* and *felt*, both in *life* and in *death*.

Concluſion of all.

FINIS.

Imprimatur,
Iohannes Hanſley.